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OUR COVER: This drawing by Janice Forberg, Cincinnati, Ohio, bears no name — but it might have been named, "Man and Struggle." We used it because this is an issue about man and struggle, physical, mental, emotional. Miss Forberg also created the drawings on pages 17 and 19.

Open Forum

PARTISAN POLITICS IN PULPIT FOUND OFFENSIVE BY PARISHIONER

To the Register: Some weeks ago I heard a minister end his sermon by naming the individual he believed was most qualified to be president. More recently another minister condemned the American people for their inability to select the "philosopher king" whom he knew to be the only one worthy . . ., and he denounced both national parties for selecting "inferior" candidates.

There are those who agree with those ministers but who are offended by what they believe to be a violation of principle. Potential Unitarians have left such services with the conviction that if partisan politics is being preached in Unitarian pulpits, they will have nothing to do with a Unitarian church.

Amongst the reasons I joined a Unitarian church are these: I sought the objective and carefully qualified reasoning of its minister; I valued his ability to help me better to understand myself and to direct moral and religious insight to the problems of the day. When a minister, in seeking examples to illustrate his points, descends to naming contemporary individuals, it is an indication that he does not understand his subject sufficiently to keep sharply focused on the true issues. If he feels it necessary to arouse partisan emotions by attacking mere scapegoats, he cannot have a very high regard for the intelligence of his listeners. . . . — GORDON A. CHAPMAN, *Arlington, Va.*

To the Register: In his acceptance speech, Senator Kennedy made a mistake in referring to Richard Cromwell as following "his great uncle" as ruler of England. Richard followed not his uncle but his illustrious father, Oliver Cromwell. This was perhaps an *ad lib* since it was not in the address as reported.

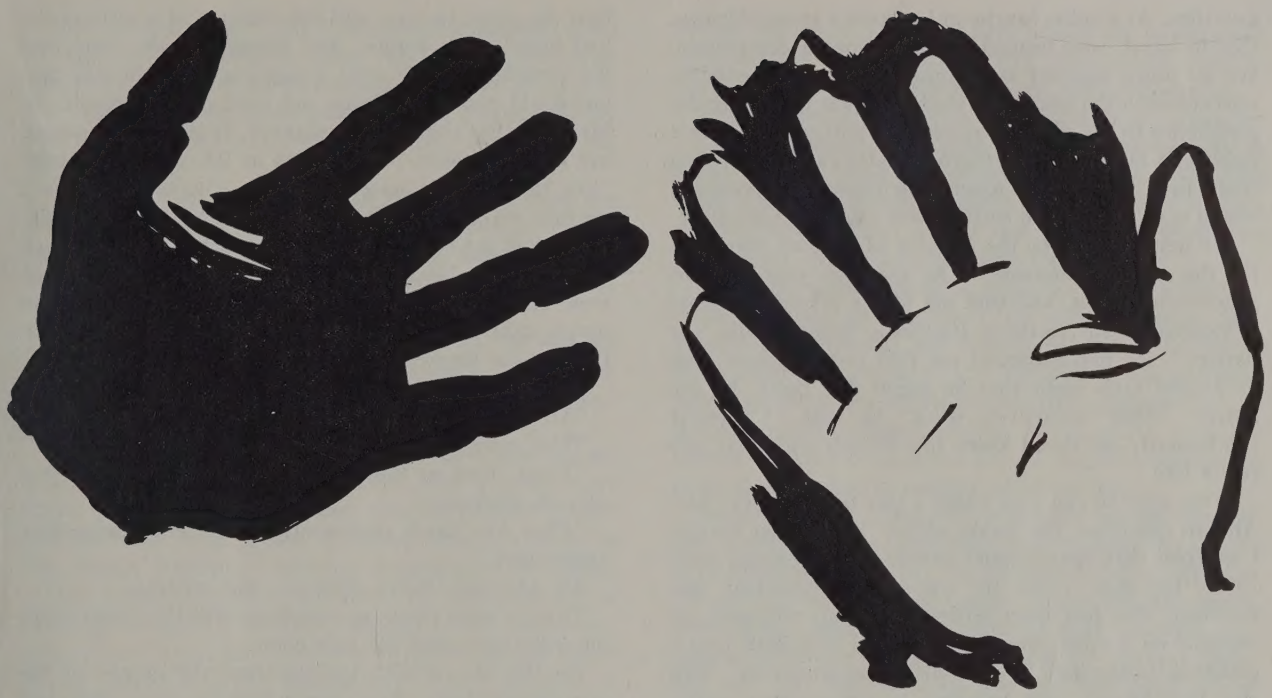
Anyway, the mistake raises the question as to whether the history Cromwell made is not neglected in parochial schools, although he rates as the greatest ruler of England, a military genius, and the father of religious liberty in the English-speaking world.

President Eisenhower, when a candidate, said that he wanted to lead a crusade like the one Cromwell led in England. Thus, after three centuries, the fame of Cromwell still has the power to conjure up votes in America, judging by the results. This is not so surprising, since there are many . . . descendants here from his invincible army . . .

But Kennedy's favorable mention of him may lose more votes than are gained since many of the papal clergy were, and perhaps still are, opposed to Cromwell. For Cromwell had written on the standard that he raised: "The people are, under God, the original of all just power and the exponents of the law of God."

From these great principles of government, of course, are derived such doctrines as the separation of church and state, the priesthood of all believers, the freedom

(Continued on page 16)



THE DARKEST THING ABOUT AFRICA

A liberal religious witness is lacking

by Jack Mendelsohn, Jr.

The Rev. Jack Mendelsohn, Jr., is minister of the Arlington Street Church, Boston, and has served as minister of Unitarian churches in Chicago and Rockford, Illinois, and Indianapolis, Indiana. He is chairman of the Register Advisory Committee and traveled in Africa last summer as a Register *correspondent.*

I devoted fifty-five days last summer to one of the great dramas of our time: the world's renewal of its African connections. Renewal, I say, because Africa is, in all likelihood, the birthplace of humanity. For a long time, the only humans on this earth were probably Africans. Now, after thousands of years, the human adventure turns again to its first homeland; returns to Africa, as it were, in a vapor trail of jet planes, clashing ideologies, and bewildering anomalies. Where the grooves and ruts of life were unchanged for aeons, all the forces of the modern world now are converging at once.

The first weeks of my journey were spent in Ghana and Nigeria, where dark-skinned peoples have assumed command of their own destinies. My trek then took me to Leopoldville in time to be caught in one of the swirls of modern history. From there I journeyed to Angola, the Union of South Africa, Southern Rhodesia, Northern Rhodesia, and Kenya.

It is fair to say that I saw Africa at many stages of its headlong plunge into the twentieth century. Yet, what can a man really know from eight weeks, no matter how intensively spent? I take comfort and encouragement from a saying of Lord Salisbury: "If you want to be misinformed about a country, talk to a man who has lived there for 30 years and speaks the language."

I am not trying to say that the generalizations of an eight-week observer are more to be trusted than those of an old settler, but let me offer an example of what a visitor may learn which is veiled from many an experienced settler.

In Lusaka, Northern Rhodesia's capital, I attended an unusual race relations conference which brought together leading figures of both the African and European com-

munities. At a buffet luncheon I spotted a young African, tray in hand, who seemed to be without a companion. We sat down together and plunged almost immediately into conversation about his work. He was attending the conference in his capacity as assistant editor of a journal published by one of Northern Rhodesia's large mining companies. He was a sober, intelligent, self-possessed young man, who spoke easily about the things he did.

We were noticed by the director of African personnel for the mining company. The previous evening, this gentleman, a Scot, had told me of his twenty-two years of experience in Northern Rhodesia, dealing with "the natives." He had informed me that as a religious man he prayed each night that he might do "right" by the native. "After twenty-two years," he said, "I think I can honestly say that I know the African and what he's really like."

Well, over he came to where I was talking with "his" African employee, the young editor. With inner horror, I watched that young man's personality transform itself before my eyes. From the soft-spoken, confident professional, who had been telling me about editorial operations on a mine journal, he turned in a flash into a grinning, subservient, *bwana*-salaaming semi-idiot. This was the African our praying, twenty-two-year settler "knew!"

There are many dark and despairing things about the Africa of 1960 which are somehow illustrated by this vignette.

It is characteristic of great segments of Africa that people are thinking with their blood rather than with their brains, with their intestines rather than with their heads, with their skin color rather than with their minds.

The races jostle each other in the streets, rub shoulders in the mills, in the mines, and on the farmlands, but are, in effect, total strangers. A thick wall of ignorance, prejudice, and fear separates the African from the European.

In Salisbury, at the height of the July disturbances, I heard one of the best of Africans say to one of the best of Europeans, "All our fine efforts at co-operation are over — finished! They haven't worked. From now on we move on our own."

I was in the midst of the wild riots at Harare when my African friend Stanlake Samkange, one of the mildest and most moderate of African nationalists, was seized by Rhodesian troopers and thrown into a police lorry. He called to me to tell his wife that he was arrested but that she should not worry. I went to his cottage, and when I told Mrs. Samkange what had happened, she said: "Perhaps it's for the best. It will crystallize things."

What can we say of human relationships when human beings have been pushed by frustration to the point where co-operation is repudiated and unjust arrest is deemed a desirable thing?

A white woman drove me home from a tea at University College in Salisbury. She is sick at heart about the steady deterioration of racial relationships. I asked her how she came to care, and she told me of a sermon she had heard years before. She thought at the time that the preacher's words were a disgrace. He had said that one could not follow Jesus and hold racial prejudice in his heart. But the seed was planted. It grew and changed her entire outlook. "Europeans in Rhodesia," she said, "live in a terrible state of tension. Sometimes I don't see how we can stand it any longer. The guilt is awful!"

She told me of her father's less and less frequent visits to her home. He lives on a vast farm given to him by none other than the great Cecil Rhodes. The old man simply cannot understand his daughter's racial heresies. Doesn't she know?

"All Africans are thieves at heart."

"All Africans are unreliable."

"The more you give, the more they want."

"Treat them as human beings and they see it as a sign of weakness."

"They like harsh treatment; it's the only thing they understand."

All Africans. Every African. The African.

That is what comes of thinking with the blood, with the intestines, with the skin color.

Yet the life of faith springs from the depths of the earth-bound body. You cannot love an abstraction, nor trust an abstraction. You have no right to hate an abstraction, nor vilify an abstraction. The crisis of human relations in Africa is a crisis of the spirit. It is a question of whether religion has relevance for tortured men and women.

In the Union of South Africa, in the Rhodesias, in Kenya, the danger of a total breakdown in the relations of European and African — white and black — is so great that only a concern for each other rooted in the deepest layers of man's life can possibly save the situation. In religious terms, it means responsibility of an absolute character; responsibility above all nationalisms, above all entrenched privileges.

An Anglican bishop thunders against the *apartheid* policy of the Afrikans government, and from a prim distance we applaud. On the front steps of his Capetown cathedral, he stakes out a huge sign saying: "This Church is open at all times, for all services, for people of all races." Yet behind the church, in a lovely, tree-shaded garden, stands the private, primary school run also by the cathedral, where not one dark-skinned boy or girl has been permitted to enter.

Which speaks with the louder voice to the people of Capetown, the bishop's sign or the bishop's school?

The dilemma of the churches of Africa is a frightful one. A few crack it with hammer blows. In the little copper-mining town of Chingola in Northern Rhodesia, there is a brilliant young Methodist minister from Scotland, Colin Morris. A few years ago he placed the issue squarely before his then all-white congregation and lost two-thirds of his parishioners. Since his famous sermon series on race, he has rebuilt a congregation larger than before, and multi-racial.

He told his people that it is the unconquered areas of our lives that religion must reach. Religion really counts only when it is challenging us to tear up one of our roots, when we sweat great drops of blood, and cry out, "Lord, I will do anything for you — anything *but this!*"

The tragedy of the churches in Africa — for there are few Colin Morrises of any skin color anywhere in the world — is not that they might fail to move sufficient numbers beyond the *but this* in race relations. The real tragedy is that so few are even trying.

But before we settle into any smugness, let me say that to me, as a religious liberal, the darkest thing about Africa is that there is virtually no liberal religious witness on that entire vast continent.

I know all the practiced arguments about why we do not send out religious missionaries, and I agree with them. I know, too, exactly how much organized liberal religion there is in Africa. I visited every bit of it: a tiny, lonely Nigerian Unitarian congregation in Lagos; a floundering Unitarian fellowship in Johannesburg, a small but compact Unitarian congregation in Capetown, now without a minister; and the Unitarian Service Committee project at Awo Omamma in eastern Nigeria. I preached at Lagos, the first American Unitarian ever to do so in the church's forty-two-year history. I met for a long evening with the Johannesburg fellowship. I preached at Capetown to a packed church. I spent four days at Awo Omamma.

We could be doing so much more in these places that it staggers the imagination. Yet it would still be but the barest, most meager of beginnings. Unless we do begin to work in meaningful, personalized ways with Africans (white and black), we shall have missed one of the great opportunities of the centuries and forfeited our right to the ears and hearts of sorely-pressed men and women.

I came back from Africa determined that, wherever I could get groups of Unitarians and Universalists to listen, I would plead the cause of the wondrous avenues open to us for a liberal religious involvement in African life which would not violate our principled objections to missions, evangelism, and conversions.

I am convinced that it is possible, with a multi-barreled approach in education, the arts, research, community development, and church extension, for us to make contributions to African progress which will provide leadership for the best in Christian missionary activities and stand in sharp contrast to the worst. It is my intention, in a second article for the *Register,* to describe some of these ideas in concrete, detailed form.

Because of our admirable prejudice against evangelical missions, we are appallingly isolated from the world's most dynamic continent. To continue to hold back from the enrichment that could come to our religious movement from a genuine confrontation with spiritual happenings in Africa is a confession that our natural genius has run dry, that with all our high-sounding talk of universalism and world-encompassing ethical faith, we are in reality a tight little island of Western romanticism.

In all humility, there is relevance for us in Jesus' words: "If any man will follow, let him deny himself, and take up his cross and follow . . . "

We will have to make profound sacrifices — something akin to what many Christian denominations have been doing for generations — if we are to catch up with our neglected responsibilities in Africa.

MERCY FOR MASS MURDER

The ethical solution for Eichmann

by Paul E. Killinger

The Rev. Paul E. Killinger has been minister of the Unitarian Fellowship of Bloomington, Indiana, since 1958 after serving as minister of the First Parish Church (Unitarian), Stow, Massachusetts, for five years. He received an S.T.B. degree from Harvard University in 1953.

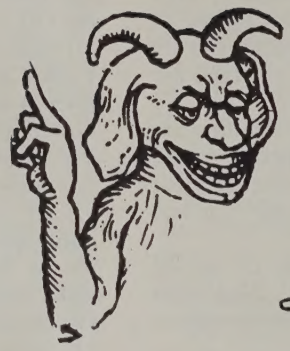
The abduction of Adolf Eichmann from Argentina has raised ethical questions far beyond the question of violation of national sovereignty.

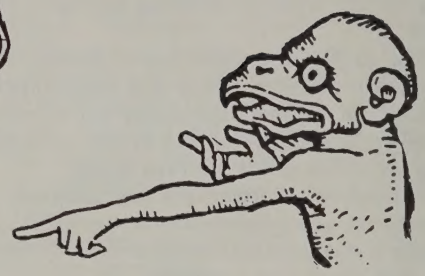
Is there a law, or a punishment, that can satisfy the murder of millions of human beings? Considering that each life is precious, how can plots and machinations which took life from millions be atoned in the trial or execution of one man? Can the sentence of a court of law satisfy the demands of universal justice?

Life — so valuable, so tender — scarcely can be measured in courts of law. Only conscience can be the ultimate bar to test crimes against humanity.

Eighteen or twenty years ago there existed in Germany large concentration camps where European Jews were sent to death. According to documents presented at the Nuremberg trial, Eichmann himself once calculated that four million people died in those camps.

The deliberate slaughter of human beings is terrible to contemplate. The murder of one person is terrible enough, but the planned slaughter of millions staggers the





imagination; it tries our sense of indignation so that we are exhausted and cannot really comprehend.

But now, as we consider Eichmann and his impending trial, we must remember that this man, who was involved in a plot against millions of people, is a human being much like you and me, and that the people, whatever their religious faith, were also human beings, like all of us. If this man is brought to trial, he will be tried by human legal systems.

I believe the court should provide beforehand that the death penalty *not* be inflicted in this case. The evidence should be understood for itself, not merely as leading to the judgment of an individual. To impose the death penalty upon a human being even partly responsible for such mass murder is to attempt to make the court of law a substitute for the individual human conscience.

From the broad ethical point of view, it is not Adolf Eichmann who will be on trial. On trial will be the religious sensibilities of the world. On trial, too, will be the greater question of whether three thousand years of Judaism or two thousand years of Christianity have made their due impression upon adherents to those religions.

In this trial, legal justice must be compared with the ethical value of mercy, humility, and love. Eichmann (and others like him) will not be converted to the ethical life by the cold working of legal justice. But if Eichmann is shown mercy, love, and temperate understanding, the world may learn much. It may even learn again of the earthly salvation that can be found among men by the practice of love and mercy.

The issue, then, is the justice of courts and laws as compared with the meaning of compassionate, insightful human conscience. Civilization provides a way to deal with those who break the law. But lawbooks end where conscience begins; the sense of merciful, loving, forgiving humility transcends legal codes. The laws which conscience knows are written only in the deepest, finest places of the human soul.

The individual with a keen-edged conscience knows also that self-righteous anger and self-righteous virtue are equal enemies of the human spirit at its best. Among the many condemning Eichmann as a devilish mass murderer, we find a rising tide of self-congratulatory virtue more to be feared than joined.

Consider the Jewish secret agents who dedicated their lives to ferreting out the man whom so many Jews blame for millions of deaths. Consider how their mission must have worked upon their personalities. Must they not have felt righteous when their long search was rewarded? Can their emotions have been much different from those of the Jew-hating Nazi?

In the ethical sense I can see little difference between the Jew-pursuing Nazi and the Nazi-pursuing Jew. Granted that the Israeli agents felt justice must be done, I cannot imagine they were motivated by humility, love, or compassion in their long search. They did not seek out Eichmann to obtain his confession and attempt his conversion to an ethical way of life. In this case, the ancient God of just retribution seems to have won the upper hand.

The issue in this case is not legal justice with due retribution. The issue is whether man can mete out wise justice when passions run so high and whether legal justice, unmixed with mercy and humble compassion, can solve this or any of humanity's fearful problems. The issue is whether we can learn the religious, ethical lessons the Eichmann trial will teach without condemning the man himself.

The world should be given full opportunity to understand why Eichmann acted under Hitler as he did. The social system, the family patterns that produced his personality should be held up for all to see. Eichmann is a man the world needs desperately to understand — for in struggling to comprehend the evil that he did, it will know itself better.

The patterns of bureaucratic and militaristic organization that made possible his inhumanities should become an open book. Such a man should not be pilloried to take the blame of a thousand lesser but equally guilty accomplices; he should be understood together with the society

that produced him. The trial of Eichmann will have value for the world insofar as it reminds us of our collective guilt and our collective responsibility for the crimes he could not have committed single-handed.

Nuremberg trial documents record that at least one in every ten Germans knew of what was going on in the concentration camps. There were farms and towns near Auschwicz, Buchenwald, and Belsen, and the documents show that the stench of burning human bodies rising from the crematories could not have been ignored by citizens who lived nearby.

Yet there are, among the documents, few accounts of even mild protest from German citizens. They turned their backs. In similar manner, Hjalmar Schact turned his back at the trial when films of the concentration camps were shown. Even the United States State Department evidently suppressed knowledge of the atrocities during World War II so that the public would not make impossible demands for rescue efforts before the war was over.

If we look deeply at the Eichmann case, we shall see something fundamental about the nature of evil. An evil person or deed is one that evokes evil in other people and makes them forget their power to forgive, to show compassion. In this sense, Eichmann represents evil, for others by their actions evoked an evil in him which submerged every sense of compassion or mercy toward the millions he is charged with exterminating. Now Eichmann himself stands so accused that he may be taken as a scapegoat. He may evoke in us the evils of self-righteousness, or pride in a feeling that we are not like him.

The true nature of evil is that it blinds us to its workings — in others, but especially in ourselves. If Eichmann momentarily causes us to forget the nature of our common humanity — and our ever-present need to understand humbly and forgive vastly — he will have done us more evil through his trial than legal justice could rectify.

Complicity in crimes against humanity cannot be accounted for by an individual. None of us is good enough. None is determined enough to stand for ethical principle against all odds. We should understand Eichmann so that we may be strengthened in finding humility. We should understand the monstrous evil we inflict when we are prejudiced or persecute others for what they believe or what they are. We should understand the pressures in the world today that again cause nation to line up against nation and to accept atrocities against the human spirit as they do so.

The man Eichmann symbolizes social man written large on the face of history. Every human being must conform in some sense to the group of which he is a part. Every human individual and group develops a rationale for certain behavior. Our philosophy makes life possible, giving substance and purpose and meaning to it, but a system of belief may never be taken at face value. Political and economic rationales need critical examination, as do religious ideas.

In some quarters in our country, we are not far from accepting the rationale that the only thing wrong with the world is communism. With this idea frequently goes the feeling that if the center of communism, Russia, were wiped out, all our troubles would be solved. This rationale is not yet official public policy as were the doctrines of race purity and anti-Semitism for the Nazis. The difference, however, is one of degree and not of kind.

There are far too many advocates of preventive war in the Pentagon and on the street. Such a crime against humanity as they advocate is, if anything, worse than the extermination of Jews. Fascism, genocide, wholesale extermination are not the unique possessions of a warped group of human beings known as Nazis. To believe we share mankind's capacity for good, but not its capacity for evil, is itself the beginning of evil.

We must turn to the true source of religion and morality. That source is within the individual: the power to commit ourselves in love and reason to the search for the good life. If the facts of the Eichmann case refresh dulled memories about the terror of the recent past and the war we fought to save democracy, well and good. But the trial of Eichmann will not exonerate us from vigilance against the thoughts and deeds for which he will be tried. The exoneration of guilt through constituted legal machinery must recall to our minds the central place of self-awareness, conscience, and responsibility as we seek to be ethical members of human society.

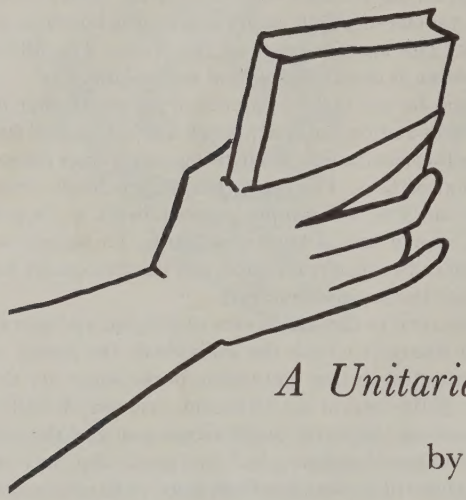
I conclude, then, that the most ethical answer to murder is mercy. The extinction of one life does not breathe back another. There is only one way to be certain mass murder never will take place again. That is by a basic act of will which rejects violence and asserts the profound worth of each human personality and the inability of any human being to stand in absolute, final judgment upon human actions.

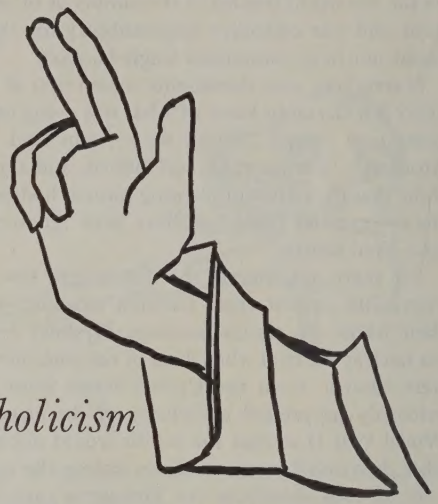
At least two things may be learned. The first is an old truth cast in new garb: that evil and the guilt for evil each is a collective thing. In modern society, each man contributes, either by action or inaction, to the ethical tone.

As evil often is collective, so also good often is individual. Thus arises today's need for great souls whose will to do the deeds of love and compassion remains unaffected by social demands.

Secondly, this case again gives evidence of the degradation of human potential when our minds slip into the easy patterns of stereotyped, scapegoat thinking. We live in a collective world where it is easy to think in such manner — but projecting our own troubles and inadequacies upon Jews, Negroes, Nazis, or Communists points merely to another brutality. We must face our collective world, understand it, and wrest democracy, freedom, and sanity from it.

PROTESTANT OR CATHOLIC?





A Unitarian prefers Catholicism

by Edwin A. Lane

Edwin A. Lane is minister of the Unitarian Church of Southern New Jersey, in Merchantville. Mr. Lane, formerly managing editor of Church Management, *is a member of the advisory committee of* The Unitarian Register.

Each year Protestant churches around the world commemorate the event of October 31, 1517. On that day, an Augustinian monk named Martin Luther, then thirty-four years of age, nailed his ninety-five theses to the door of the church at Wittenberg. The date generally is observed as the beginning of the Reformation.

Each year at this time, the Protestant pulpits emanate much heat and not much light on the awfulness of the Roman Catholic church and the saintliness of Protestantism. Although I have been frequently and strongly critical of Roman Catholicism, I have grown weary of attacks made without any attempt to understand the Roman Catholic position and the issues of the Reformation.

I have said frequently that if the time ever came when I could accept the fundamental Christian doctrines, I would become a Roman Catholic rather than an orthodox Protestant. A few persons have taken the statement seriously, but usually the reaction has been either that I am joking or that if I ever were to face that issue, I would not really become a Roman Catholic. I am quite serious.

The reasons are the issues on which I now propose to defend the Catholic church in the dichotomy between Protestant and Catholic. The more superficial issues have changed since the Reformation, but the major issues remain almost identically as they were in the fifteenth century.

Before engaging the issues, I wish to set a framework for what follows. It is of primary importance that you understand that I am defending Catholicism in the context of historic Christianity. I am posing the issues of Catholic Christianity against Protestant Christianity, looking only at these two and thus omitting Judaism, Unitarianism, and the religions of the East. Further, this is not a defense of Catholicism in its totality; my defense is only of the issues that I raise here.

Third, I wish to dispose of one issue that existed at the time of the Reformation but that no longer exists to any major degree — the low state of morality into which the leadership of the church had fallen. The wholesale selling of indulgences, the use of the church to gain secular power and personal wealth, and the sexual immoralities are certainly not generally true today. The Catholic church readily acknowledges the low state of its leadership during the Reformation period.

The abuses within the church were the tinderbox which produced the explosion of the Reformation. In fact, it was the preaching of indulgences by Tetzel that angered Luther to the point of posting his theses. The superficial reader often will assume mistakenly that the abuses were the reason for the Reformation. But the real issue, with Luther, was basic Catholic doctrine. "Others," he said, "have attacked the life. I attack the doctrine."

There were numbers of doctrinal issues, all rooted in two issues of major importance: the source of authority and the nature of man.

The source of authority in the Catholic church always has been the church itself. Thus, Catholicism has built into it the means of change. Although it moves slowly, there is constant change because the church is in the hands of living men. When Luther made his break with Rome, it was obvious that some new source of authority had to be found. Unfortunately, the authority chosen was a canonized Bible. Protestantism thereby chained itself to a dead book which, except for transla-

tions, stands unchanged. In many Protestant churches today, there is in the service of admitting members a statement to the effect that the Bible is sufficient for all necessary guidance.

The making of the Bible into a "paper pope," canonized and fixed for all time, left Protestantism the necessity of producing some new interpretation in order to justify any change. This has led to some bizarre interpretations in order to make the Bible speak in authoritative support of the position of the church. The Methodists, for example, with their strong emphasis upon abstinence, or even prohibition, have insisted that the wine frequently drunk by Jesus and his disciples and used by them in the last supper was unfermented juice. Bible scholars know that this is untrue, that the wine of the New Testament was surely fermented wine; but upon this fallacy the Methodist church still prescribes that total abstinence has biblical support and still prescribes unfermented grape juice for communion wine.

Luther also faced this dilemma, and, although he was not willing to throw out canonized books, he did rate them as to importance and also made alterations in the text to support his point of view. In order to support his position of justification by faith and not by works, he altered the text of Romans 1:17 by adding the word *alone* so that the text read, "The just shall live by faith alone." For the same reason, although he left it in the canon, he rejected the New Testament book of James, whose theme was good works, and described it as "a right strawy epistle."

The second major issue was the doctrine of man. In Catholic theology, man was made up of reason (or spirit) and body (or flesh). In the fall, it was only the body that fell; the reason remained uncorrupted. Thus man was not totally evil and completely helpless. He still had the powers of his reason by which he could restore himself. Luther and reformers declared, however, that man was corrupted totally by the fall. He was totally evil, incapable of doing any good, and helpless to do anything about his situation. Because of his plight, everything that he did was evil; even virtuous deeds were sins and the use of reason was evil. He could not help himself; he was completely dependent upon the action of God to lift him from the mire.

From these two doctrinal differences, church *vs.* the Bible as source of authority and total depravity *vs.* only partially fallen man, have come most of the major issues between Catholic and Protestant, both in the sixteenth century and at the present time.

In Catholicism, fallen man still had his will and his reason intact, and these were the basis of his hope for reconciliation. Luther, however, with his doctrine of total depravity, had to provide some means for man's justification. Luther's answer was that justification was by faith alone; as soon as one believed in Jesus Christ, he was justified. Believing did not alleviate sin. Man was still a sinner, according to Luther, but now he was a "saved sinner." His salvation was guaranteed, no matter what he did, so long as he continued to believe.

Roman Catholics often have been criticized for indulgences by which an individual might have his sins forgiven for the payment of money. It seems to me that there is more perversity in Luther's doctrine whereby one is justified by faith alone and given license to do anything he wishes simply by maintaining that faith.

Not only did Luther open the door to abuses by his doctrine of justification by faith and the worthlessness of good works, but he encouraged those abuses.

> *"Be a sinner and sin on bravely,"* he admonished, *"but have stronger faith and rejoice in Christ, who is the victor of sin, death, and the world. Do not for a moment imagine that this life is the abiding place of justice: sin must be committed. To you it ought to be sufficient that you acknowledge the Lamb that takes away the sins of the world; the sin cannot tear you away from Him, even though you commit adultery a hundred times a day and commit as many murders."*

Calvin, too, eliminated good works from Reformation theology by his doctrine of predestination. Not only good works, but also free will, an important element in Catholic theology, went out of the picture. By his doctrine of predestination, salvation or damnation was fixed in advance, unaffected by either the will or the deeds of the person concerned. He had the audacity to insist that man was guilty for that over which he had no control. While most of Protestantism today claims not to accept predestination, those who deny it usually affirm it in another form, that God has foreknowledge.

Reason, too, went by the boards in Reformation theology, for it also was corrupted by the fall. If you will pardon the language, and this is somewhat mild for Luther, I should like to quote what he had to say regarding reason:

> *"Reason is the devil's greatest whore; by nature and manner of being she is a noxious whore; she is a prostitute, the devil's appointed whore; whore eaten by scab and leprosy who ought to be trodden under foot and destroyed, she and her wisdom. . . . Throw dung in her face to make her ugly. She is, and she ought to be drowned in baptism. . . . She would deserve, the wretch, to be banished to the filthiest place in the house, to the closets. . . . Reason is contrary to faith. . . . Reason is directly opposed to faith, and one ought to let it be; in believers it should be killed and buried."*

Perhaps you can see why Roman Catholicism, which ascribes a high place to the role of reason in man's religious life, has a greater appeal to the rationalist than does Protestantism.

The Catholic church, both at the time of the Reformation and at present, despite its dogmatism and author-

itarianism, has made its appeal on a more rational basis than has Protestantism. This principle ties in with both of the major doctrinal distinctions. It ties into the doctrine of the fall because in the Catholic view, reason is still valid in the fallen man, while in the Protestant view, it is not. It ties into the doctrine of the authority of the church whose scholars interpret the Bible, while in Protestantism the Bible is the authority to which the people are attached on an emotional basis.

Furthermore, Catholicism functions by a reasonably consistent deductive logic. (An exception to this is the matter of birth control.) On the whole, once one admits the fundamental premises, the rest follows logically. Not so with Protestantism, where even within a single denomination there exists a multitude of logical inconsistencies and contradictions. Take baptism, for example. Most Protestant churches practice infant baptism and yet insist upon justification by faith alone. How a newborn infant has faith in Christ is not explained. When the Anabaptists pointed this out to Luther, he repudiated all connection with them, but never did answer their questions.

Related to the question of reason is the question of freedom. The reformers often are pictured as champions of religious freedom. This is one of the greatest myths of Protestant history. There was far more doctrinal debate permitted within the Catholic church than Luther and Calvin permitted in their Reformation movement. Luther was a tyrant who imposed his authority through the arm of the princes. Calvin's authoritarian theocracy, which was the forerunner of New England Puritanism, is well known.

Luther wrote that "I do not admit that my doctrine can be judged by anyone, even by the angels. He who does not believe my doctrine is sure to be damned." His own judgment was absolute, and he claimed infallibility in the interpretation of the scriptures. Sebastian Frank, one of the Anabaptists, wrote regarding the Reformation, "Even under the papacy one had more freedom than now."

Calvin, too, claimed infallibility and, like Luther, denied freedom to others, imposing the death sentence upon all who disagreed with him. In a letter, he wrote that "God has conferred upon me the authority to declare what is good and what is bad." There is truth in Voltaire's statement that "they [Luther and Calvin] condemned the pope and desired to imitate him."

We may wonder what it was that caused the reformers, and especially Luther, to adopt the doctrines of biblical authority and total depravity. There is little question, it seems to me, that Luther combined genius with madness. Roland H. Bainton, who probably knows more about Luther than anyone else living today, says that:

> *"His description [of his inner tortures] tallies so well with a recognized type of mental malady that one is tempted to wonder whether his disturbance should be regarded as arising from authentic religious difficulties or from gastric or glandular deficiencies."*

Luther's notion of biblical authority had the obvious reason at its source. The only way that he could break from Rome was to find a different authority. So long as the church was the seat of authority, Luther's reform would have to be internal. This he would have preferred, but his deviation on other points of doctrine made it impossible to carry out within the church. He had to initiate a new movement, and hence he had to have a new base of authority.

The reason for his position on the doctrine of total depravity probably was attached more directly to the state of Luther's mental health. The inner tortures and turmoil that he went through apparently were of tremendous proportion. He had vowed to become a monk as the result of a companion being killed at his side by a bolt of lightning. His childhood had not been a pleasant one, and he mentioned in his writings living in terror of both his parents, who beat him frequently.

In turning to the monastery, Luther was searching for the answers to his guilt feelings and his terror of the judgment of God. In an effort to attain inner peace, he turned to various forms of asceticism, such as fasting until he nearly was starved and sleeping without blankets until nearly frozen. He resorted to numerous acts of good works and spent hours in the confessional attempting to overcome his melancholy. Staupitz, his confessor, sometimes heard Luther's confession for as long as six hours on a single occasion. Upon one occasion he was known to have said to Luther, "Man, God isn't angry with you." Unable to overcome his inner tortures by these methods, Luther projected his own necessities into a universal law of theological truths. Because good works failed to help his mental state, he despaired of them and cast himself on trust in Christ. Then he projected his own case into universal law by the doctrine of total depravity, the renunciation of good works, and justification by faith alone. As Alexander Pope has said:

> *"For virtue's self may too much zeal be had;*
> *The worst of madmen is a saint run mad."*

If you examine the history of Unitarianism as it separated from orthodox Christianity in New England, what do you find the issues to be? There were three major ones: Protestants held to literal biblical authority, while Unitarians asserted that the individual was the highest authority. Protestants held to the evil nature of man as totally depraved, while Unitarians held to the dignity of man as the son of God, possessing the God-given attribute of reason. Protestants held to the doctrine of the trinity, while Unitarians held to the unity of God. Two of the three issues which caused Unitarians to break off from orthodox Protestantism were the issues introduced into religion by Luther and the reformers as fundamental reforms of Roman Catholicism. On these same two issues I have built my defense of Catholicism.

NEWTON'S SECRET

Another Unitarian

by Mary S. Churchill

Mary S. Churchill is a graduate of Bryn Mawr College in Pennsylvania and Barnard College and the Columbia University School of Journalism in New York City. A professional writer, Mrs. Churchill also reviews books for the Virginia Kirkus Service and reads manuscripts occasionally for Pantheon Books, Inc.

When Sir Isaac Newton died in 1727, he had published nothing that could be deemed by his period heretical; but he had written much. He was at pains to conceal this fact during his life because he feared the strict enforcement of the Anti-Trinitarian Laws — and for good reason. In his lifetime, Thomas Emlyn had challenged the authority of "the Three Witnesses" and had been hanged for it. More usual punishment for anti-Trinitarians was to deprive them of the possibility of holding positions of trust and after the first offence to imprison them for three years. Even the Toleration Act of 1689 excepted anti-Trinitarians. This law and this climate of opinion explain Newton's refusal to take holy orders or to become Master of Trinity College, Cambridge, a position for which he was fitted in the highest degree.

Brought up as he was in a deeply religious atmosphere, his stepfather and uncle both rectors in the Anglican church, Newton nevertheless at an early age, while still at Grantham school, fell under the influence of dissenters. Chief among these were the non-conforming ministers, John Angel, Henry Vaughan, and John Starkey, who led Newton in the direction of rational Protestantism based on the Bible and Puritan doctrine. He therefore apparently recognized at an early period that he could not accept the Thirty-nine Articles and is known to have declared that he could serve the interests of religion best as a layman.

To have acknowledged his so-called heretical position surely would have cost him his fellowship and his Lucasian Chair at Cambridge University and have prevented him from ever heading the Royal Society, a position he maintained for nearly thirty years — had the severity of the law led to no greater disasters. As it was, Newton, always cautious, died with the secret of his theological views practically intact.

In the years 1687 to 1690, Newton wrote "An Historical Account of Two Notable Corruptions of Scripture," a tract which consisted of arguments against the genuineness of two passages of the New Testament on which Trinitarians of the day placed the utmost reliance: First Epistle of John, 5:7, "For there are three that bear record in Heaven, The Father, The Word, and The Holy Ghost; and these three are one" and 5:8, "and there are three that bear witness in earth, the Spirit, the water, and the blood: and these three agree in one"; also First Epistle to Timothy, 3:16, "And without controversy, great is the mystery of Godliness; God was manifest in the flesh, justified in the Spirit, seen of the angels, etc."

Newton contended that verse seven of John's epistle was not in any of the Greek texts and was not mentioned by the early Greek fathers. He then accused Jerome of deliberately having inserted this passage in the Vulgate when he translated the then existing Greek versions into Latin, in about 385. One of Newton's strongest arguments was the fact that during the long and bitter controversy of the Council of Nicaea, in 325, which was waged on the doctrine of the trinity, none of the Athanasian party made reference to the witness of "Three in Heaven." He thus flatly accused Jerome of forgery.

In the criticism of Timothy, he argued that the verse should have read, "Great is the mystery of godliness, which was manifested in the flesh." He pointed out that the churches of the first four or five centuries and all the authors of the ancient versions gave it that form. He charged this error in Timothy to Macedonius, Patriarch of Constantinople in the beginning of the sixth century, and claimed that the Emperor Anastasius had banished Macedonius for this corruption.

In 1691 Newton sent a copy of this tract to his friend, John Locke, a well known Unitarian, with instructions to have it translated into French and published in France. Locke, greatly interested, promised to do so. But, prevented by bad health from undertaking his intended journey to France, he transcribed the manuscript, sent the copy to his friend, LeClerc, in Amsterdam, and returned the original to Newton. Months later, hearing

that Locke had not gone to France, Newton, again fearful, gave strict orders to Locke canceling his previous instructions and wrote that he now was desirous "to suppress these papers." Locke passed the instructions on to LeClerc, who loyally obeyed them. Only at his death in 1736 did LeClerc put the document into the hands of a scholar who deposited it in the Library of the Remonstrants in Amsterdam. There it lay until it was published in a mutilated form in London in 1754 under circumstances which remain obscure.

Meanwhile, Isaac Newton worked over his ideas from time to time and even gave the manuscript to his trusted friend, Hopton Haynes, to translate into Latin and perhaps loaned copies to one or two other intimates. Thus, after Newton's death in 1727, when Bishop Samuel Horsley was given permission to look at the numerous papers in Sir Isaac's "big box," he found several copies of the dissertation, one in Newton's own hand. Horsley's supposedly complete, but actually quite incomplete, edition of Newton's works appeared in 1779; and since the mutilated tract had been published in 1754, Horsley included the correct form in his "complete edition." However, other papers attesting to Newton's Unitarianism, until recently totally unknown to the public, he felt free to suppress.

It is probably not exaggerating to say that one of Newton's deepest motives in writing this "explosive" document was anti-Romanism. The country was in a turmoil because of the attempt of James II to lead England back to Catholicism and, above all, to Romanize the universities, which were the foremost buttress of the Church of England. It is a little known fact that the author of the *Principia* took a leading part in defending the universities against the king's meddling.

But anti-Romanism was not Newton's only motive. His anti-Trinitarianism had a more positive side, which constituted the core of his personal belief. He said,

> *"Let them make good sense of it who are able. For my part I can make none. . . . It is the temper of the hot and superstitious part of mankind, in matters of religion, ever to be fond of mysteries and for that reason to like best, what they understand least."*

The strength of Newton's feeling about the controversial question was so deep that he launched in his tract into unusual sarcasm:

> *"Yes truly, those Arians were crafty knaves, that could conspire so cunningly and slily all the world over at once (as at the word of a Mithradites) in the latter end of the reign of Constantius, to get all men's books into their hands and correct them without being perceived: ay, and conjurors, too, to do it without leaving any blot or chasm in their books whereby the knavery might be suspected and discovered; and to wipe away the memory of it out of all men's brain so that neither Athanasius, or anybody else, could afterwards remember that they had ever seen it in their books before; and out of their own books, too."*

Fervently as he held them, Newton was equally fearful of making these views known to the public; it is only through the words of two contemporaries that we have confirmation of his Unitarianism. William Whiston, for many years a close friend and fellow student at Cambridge, Newton's successor in the Lucasian Chair, stated unequivocally in his memoirs that Newton was an Arian. Whiston was himself a Unitarian who, not caring to conceal his views, eventually was expelled from Cambridge for his dissent. Hopton Haynes, who translated Newton's dissertation into Latin and was employed by Newton when he was Master of the Mint, bore witness that Newton held Arian and Eusebian opinions.

At his death Newton left a "big box" of unpublished papers to his only heir, his niece, Mrs. Conduit, whose grandson succeeded to the title of the Earl of Portsmouth. From that connection, Newton's papers have been known as the Portsmouth Collection.

In his suppression of important material from the "big box," Bishop Horsley was followed by Sir David Brewster, who published a "definitive" life of Newton in 1855. Brewster also had access to the Portsmouth Collection, but he deemed it the part of charity "which thinketh no evil" to publish only two out of a series of at least eight papers which confirmed Newton's religious opinions. Those two were largely of a historical nature rather than an expression of personal belief.

In 1914, the hitherto frozen silence about Newton's religious views began to thaw. It was then that August de Morgan's many years of delving into Newtoniana produced the book, *Essays on the Life and Works of Isaac Newton.* De Morgan declared that no one who had access to the Portsmouth Collection possibly could deny Newton's Arianism.

It was left to Louis Trenchard More, an American non-Unitarian, who published his scholarly biography, *Isaac Newton,* in 1934, to bring all the evidence together. More also had examined the Portsmouth Collection, and in addition to the "Historical Document" and the papers published by Brewster he found a great deal of decisive and hitherto unpublished material. He wrote:

> *"If we can rely on the evidence of the manuscripts, which Newton preserved, to determine what religious questions, in addition to his faith in Protestantism and antagonism to Rome, most occupied his thought, we shall find that they group themselves around the doctrine of the Trinity. He enquired into the biblical authority for the doctrine, the controversy between Arius and Athanasius at the Council of Nicaea; the doctrine of consubstantiation, or whether the Father and the Son are of the same essence; and*

lastly he examined whether Jesus is an object of worship, and whether the Holy Ghost is a person. I found eight documents on these subjects; they were written most carefully, corrected and interlined, and often repeated. Of these documents, Brewster published only two. . . ."

"*. . . there are two short memoranda which really amount to a declaration of faith in Christ, and they can only mean that he did not believe in the divinity of Jesus. I quote the most significant portions of them: 'God has the prophecy originally in his own breast, and Christ received it from God, and delivered it to his messenger to John and by John to the Churches in continual subordination. He delivers it not as having it originally in his own breast, but as a faithful and true witness of what He received from the Father as a witness or prophet, whose testimony is the spirit of prophecy.'*

"*'Jesus therefore by calling himself the Son of God and saying I and the Father are one meant nothing more than that the Father had sanctified him and sent him into the world.'*"

More thus decisively cleared the atmosphere of the secrecy and contradiction surrounding Newton's religious beliefs. And in 1941, this same material was handled from a strictly Unitarian point of view by Professor H. McLachlan, principal of the Unitarian College at the University of Manchester. It will repay any Unitarian to read his excellent *Milton, Locke and Newton,* published by the Manchester University Press, to understand how portentous and dangerous a thing it was to be a Unitarian in the second half of the seventeenth century.

In an article written for the Newton tercentenary, held in London in 1946, Lord Maynard Keynes stated forcibly:

"*Very early in life, Newton abandoned orthodox belief in the Trinity. . . . He was persuaded that the revealed documents gave no support to Trinitarian doctrines which were due to later falsifications. The revealed God was one God. But this was a dreadful secret which Newton was at desperate pains to conceal all his life. It was the reason why he refused holy orders and therefore had to obtain a special dispensation to hold his fellowship and his Lucasian Chair and could not become Master of Trinity. . . . Some rumors there were, but not at the dangerous date when he was a young fellow of Trinity. In the main it died with him, but it was revealed in many writings in his 'big box.' After his death Bishop Horsley was asked to inspect the box with a view to publication. He saw the contents with horror and slammed the lid.*"

The Elder Goddesses

The elder goddesses were playing bridge.
One spoke to Mrs. Chaos:
"What has your boy, Jehovah,
Been so busily working on lately?"
Jehovah's mother smiled.
"He's made a model universe — his first.
It's just a space-time bubble,
Wrinkled with matter and energy.
I let him use those old plastic curtains."

She paused and added:
"He's even created people,
And pretends to talk to them.
I actually believe
He thinks they are real."

The One replied:
"Perhaps they are —
At least, as real as we."

WILLIAM SELL

Thoughts for Meditation EDITED BY JACOB TRAPP

Diligently Seek Wisdom

Wisdom is sevenfold riches.

Dhammapada

Wise men are light-bringers.

Sutta-Nipata

As a gleaner gathers ears of corn,
The wise man garners good words, good deeds,
and delight in things beautiful.

Mahabharata

Blessed is the man that doth meditate good things in Wisdom,
And that reasoneth of holy things by his understanding.

Eccelesiasticus

A man shall be as a hiding place from the wind,
And a covert from the tempest,
As rivers of water in a dry place,
And as the shadow of a great rock in a weary land.

Isaiah 32:2

As a solid rock is not shaken by the wind,
Wise men falter not amidst blame or praise.

Dhammapada

The Master said: In archery we are given an insight into the way of the wise. When the archer misses the center of the target, he turns round and seeks for the cause of the failure in himself.

Li Ki

The wisdom of the Holy Man neither refrains from humoring others nor from running counter to them. In the face of opposition or abuse it still proceeds quietly in the accomplishment of its designs. Its name is called Tranquil amid Provocation.

Chuang Tzu

He that insearches it with deep thought, and with all his heart lastingly, shall find many things therein stirring him to new compassion, new love, new spiritual comfort. To reach this state that I speak of, a man must raise up all the sharpness of his mind, and open wide the inner eye of his soul.

St. Bonaventura

She is a treasure unto men that never faileth;
For in her is an understanding spirit:
Holy, one only, manifold, clear, not subject to hurt,
loving the thing that is good.
She is a breath of the power of God,
And a pure influence flowing from the glory of the
Almighty.
And in all ages entering into holy souls,
She maketh them friends of God and prophets.

Wisdom of Solomon

Wherefore, I say, let a man be of good cheer about his soul, who has cast away the pleasures and ornaments of the body as alien to him, and rather hurtful in their effects, and has followed after the pleasures of knowledge in this life; who has adorned the soul in her own proper jewels, which are temperance, and justice, and courage, and nobility, and truth. Arrayed in these the soul is ready to go on her journey.

Plato

Across the sea of birth and death,
Wisdom is the handy bark.
Wisdom is the shining lamp
That brightens this dark world.
Wisdom is the gracious medicine
For all defiling ills of life.
Wisdom is the axe wherewith to level
All the tangled, thorny brush of sorrow.
Wisdom is the bridge that spans
The turbulent stream of ignorance and lust.
Therefore, in every way, by thought and right attention,
A man should diligently seek wisdom.

Fo-Sho-Hing-Tsan-Ching

I went up to the light of truth as if into a chariot,
And Truth took me and led me:
It carried me across pits and gullies;
From the rocks and waves it preserved me;
It became to me a haven of salvation,
And set me on the arms of immortal life.
It went with me and made me rest,
And suffered me not to wander,
Because it was the Truth . . .

For He set the root and watered it,
And fixed it and blessed it;
And its fruits are for ever.
It struck me deep and sprung up and spread out
and was enlarged;
And the Lord was glorified in His planting
and in His husbandry;
By his care and by the blessing of His lips,
By the beautiful planting of His right hand,
And by the splendor of His planting,
And by the thought of His mind.
Hallelujah!

Ode of Solomon

Editorials

Opinions expressed are those of individual editorial writers

'Our greatest problem'

Communications are our greatest problem!

Where have you heard that before? It may have been in a parish committee meeting, a subregional conference, a regional gathering, a staff meeting of the American Unitarian Association. The proposition usually is put with baffled hopelessness and resignation, as though nothing could be done about it.

Despite the catchwords, there has been no frontal attack on "our greatest problem." There are special consolidation committees working on Unitarian Universalist Association nominations and problems of headquarters organization, fund-raising, regional relationships, and ministerial fellowship — but none on communications. Unitarians have established study commissions on The Church and Its Leadership, Faith and Its Formulation, Education, Religion and the Arts, Ethics and Social Action, World Religion and Outreach — but none on communications.

Despite the catchwords, I believe we Unitarians have not fully grasped the magnitude of the problem. This conclusion is borne out by some of the fallacies we invoke when we try to think about it. We still believe there is a cheap and easy solution. We still think that we can hire a man to do all our communicating for us. We still think that we can produce one inexpensive publication which will do the entire job. We still think, in fact, that we are all talking about the same thing when we talk about communications.

Actually, we do not know with any precision what communications can do, or what we wish them to do. We have little conception, in terms of time and energy and skill, of what our needs might be. We have here and there among us only a few who understand some of the devices and techniques that might be used.

Someone needs to suggest at least a crude approach. It seems to me we need:

1. A study of the theory of communications so that we may understand what is and is not possible. The best thought in our colleges and universities and among our laymen who are knowledgeable in the field should be tapped.

2. A philosophical attempt to determine which of the possibilities of communications are desirable end-products for our own communication program. Are we seeking, for example, to promote mutual action, mutual admiration, rapport, or to exchange information for use as a tool?

3. A careful analysis of our own communications needs — in other words, who needs to learn what? Which individuals within our association need communication contacts? When and how frequently? Which can be grouped to be served by the same contacts?

4. A full canvass of the devices available to serve our needs. We have not only printing presses and the mails; we have the telephone and the conference call; we have the telegraph, including facsimile and the teletypewriter; we have closed-circuit television and shortwave radio; we have a wide variety of recording devices using tapes, wires, and film. At Star Island, conference spot off the New Hampshire coast, Unitarians use homing pigeons to notify the cooks how many new arrivals will be on hand for dinner.

5. An initial plan to match the devices to the needs so that we may achieve the results we have selected from among the possibilities.

6. A test, or trial run, of such a plan.

There is no need for communications to be our greatest problem. If we know what to expect of them and what we wish of them, if we know whom they need to serve, if we understand which devices best provide the service, we can communicate as well as anyone.

We can, that is, if we *will*. The real problem may prove to be ourselves. It is only when people truly wish to reach out to others that real communication can take place. And only each of us, individually, can supply that.

A time of testing

The current term of the United States Supreme Court may prove as interesting to Unitarians as any in this century. An unusual number and variety of cases bearing upon religious and other freedoms is scheduled to be resolved.

Five cases will test Sunday "blue laws," overturned by a lower court in Massachusetts and upheld in Pennsylvania and Maryland. The "blue laws" are being attacked as a form of government aid to religion which would be unconstitutional under the First Amendment.

A birth control case also is before the court. It tests a Connecticut law banning the sale or use of contraceptives. A woman whose health would be imperiled by pregnancy and a physician who would prescribe contraceptives for her brought the action.

A contention that the "membership clause" of the Smith Act of 1940 inhibits free speech is of interest to religious liberals. The clause makes it a crime to be a member of a group advocating violent overthrow of the government.

A motion picture censorship case, an appeal by a man convicted of trespassing in a "sit in" case, and a number of cases involving eavesdropping and wiretapping for evidence add to the list.

It is gratifying to see such a number of controversial cases involving civil liberties reaching the high court for decision. But it might be wished that they had arrived at a time when the court was less ambigious in its attitude toward civil liberties than it has been in recent terms.

VICTOR BOVEE

of or from religion as opposed to religious tyranny, and, in fact, the basic laws of the United States.

On the other hand, the pope has never approved of democracy as a form of government. Let the Vatican publicly approve of democracy for the U. S. A. and renounce all claims to temporal power in this nation; then we may, perhaps, elect a Catholic president — C. P. STEVENS, *Escalon, Calif.*

READER INQUIRES WHAT PLACE ARTICLE ON LABOR UNIONS HAS IN THE REGISTER

To the Register: . . . what place has an article on labor unions in a religious magazine? I refer to Mr. Fritchman's [May *Register*] . . . Time was when the unions needed our support as liberals, but even then, it is a very secular problem. In fairness now, we should have an article on the needs of corporations, which are just as real these days as those of labor were a few years ago.

The unions behave like the Russians. "We want more money or we will strike. Now let's arbitrate." Is that any kind of bargaining, with a gun at their heads? Can corporations . . . say, "We want to cut down this feather-bedding or we will shut down. Now let's arbitrate"?

My personal interest in this is that an ever increasing wage schedule makes my savings dwindle. Perhaps someone should write an article for the *Register* on the plight of the ordinary individual. But even then, haven't we enough religious subjects that need discussion to fill your pages? — EDWIN S. PARKER, *Marysville, Wash.*

SPIRITUAL GROWTH SEEMS TO INVOLVE CONCEPT OF LOVE IN BROADEST SENSE

To the Register: It would be interesting to have G. M. Smith's idea of spiritual growth, which he advocates in the May *Register*. He has mentioned classic devotional books, but that does not answer the question. . . .

I think the devotees of these books . . . think of spiritual growth as the development of the consciousness of the presence of God. But what is the meaning or significance of the presence of God in their lives? Is it not the presence of love? . . .

What is this love in its broadest sense? That is one of the things the minister, the spiritual leader of the church, makes clear. He educates his congregation to think of love as good will, yes, but an active good will, resulting in action which causes his members to be instigators, or at least helpers or supporters of instigators working for civil liberties, better racial conditions, and in any way possible to increase the freedom and dignity of human beings. It would mean supporting better labor conditions, working for peace, choosing people as our elected representatives who have a world view. . . .

. . . This spiritual development, this reaching out and at the same time having good will for beginners in this interpretation of love, is the function of the church. — GLADYS E. WILBUR, *South Miami, Fla.*

WE ARE TOO PRONE TO ACCEPT NEW GROWTH WITHOUT ASKING THE PROBING QUESTIONS

To the Register: Laile Bartlett's article, "New Galaxy" [March *Register*], is a kind of descriptive article we can use more of in the *Register*. . . . [it] raises more questions in my mind, however, than it settles. . . .

In the first paragraph . . . the "Smiths" and the "Joneses" are mentioned. What disturbs me is that ours is not a religion of Smiths and Joneses. . . . On the whole it is a religion of and for professional and managerial people. . . . But what is our responsibility to all people of all socio-economic classes who have the ability to think rationally? If we have a message of freedom and reason in religion, ought we not be deeply concerned that we reach so few? . . .

This article represents Unitarian concern with numerical growth. . . . I cannot help feeling after two years as a minister to a new fellowship-church that our problem is not numbers. It seems more likely that our problem is to convert people who think they are religious liberals because of what they disbelieve into people who value the essence of Unitarian-Universalism because of the depth and intensity of what they do believe.

. . . this article mentions new groups that have been formed near atomic energy plants and other industrial communities. Don't we have to ask why it is that people in such communities want liberal religious groups? Sometimes religious liberals take great joy in proclaiming their non-conforming status. But more than nonconformity in one's theology is needed to meet today's moral crisis. I sense that the AEC and large business can quickly mute the voice of any religion. . . .

It seems to me . . . that we are far too prone to accept new fellowships and new church growth without asking the probing questions that would lend us new insights about the immense challenge of our mission as a free faith. . . . — PAUL E. KILLINGER, *Bloomington, Ind.*

UNITARIANISM SLOWLY MUST DEVELOP OWN AUTHENTIC SYMBOLS, LITURGIES

To the Register: We have no quarrel with the thesis taken by Harry M. Stokes, of King's Chapel ("Open Forum," May *Register*), that "high church Unitarianism" has a historical and theological right to exist within our denomination. Unfortunately, he has confused "high church *Episcopalianism*" with "high church *Unitarianism*."

The robed crucifer, prayer book, kneeling benches, forest of candles, altar cover cloths, and other features of the Second Church service, the recent elimination of which he so strongly condemns, were narrowly Anglican and not of Unitarian . . . background. Visitors to the church from various orthodox and liberal Christian movements felt that the service, being so sectarian, was not even in the best Protestant Christian tradition. Therefore it is difficult to understand Mr. Stokes's declaration that it incorporated . . . "the universal tradition of Christian praise and prayer with full and uncompromising integrity."

Had the service been a highly ritualistic and liturgical creation true to our Unitarian heritage, growing out of our distinctive theology and philosophy, it might, from some point of view, have been a tribute to the "glory and catholicity of Boston Unitarianism." But it was neither faithful to the two centuries of the Second Church's Puritan heritage prior to 1854 nor to the best worship philosophy and practices expected of a noted Unitarian church in the twentieth century.

Within Unitarianism exists the latitude for a wide variety of rich worship forms. Even high Episcopal and fully Buddhist rites have a constitutional right to exist in any of our churches. But do these represent our fundamental standards at their best? One quality in particular must underlie them all if they are to be honest and effective. The elements of the service, symbols, ritual, and liturgy, must be faithful, theologically and philosophically, to the fundamental outlook professed by the individual church in question. The Second Church had the right to change its worship form. It chose to be no longer "high church" but to embrace an authentic, simple, and more universal service. . . .

Unitarianism, slowly and painfully, can, must, and will develop its own authentic symbols, liturgies, and content. Worship practices that contain marks of limiting outlook, authoritarianism, or closed religions are not suitable in free churches. Better no symbol than the wrong symbol, for in the matter of worship materialism can block the spirit, clutter can confuse the mind, and mechanical liturgy dull the senses. — JOHN NICHOLLS BOOTH, *Boston.*

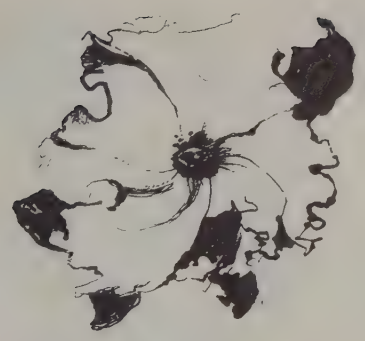
WHERE IS THE NEWS ABOUT UNITARIANS WHO DO THINGS THAT REALLY MATTER?

To the Register: Time was when Unitarians were in the forefront of all Americans in service of their fellowman — and there is no Unitarian who is not proud of the long roster of great men and women of the past who were Unitarians and who dared to stand up and be counted as non-conformist.

Today it seems the Unitarian church is so busy gaining members, building more churches, raising funds for endless purposes and being Eminently Respectable, above all. [A recent] issue of the *Register* contains some fine articles — touching on social justice and nonconformity. It is also gratifying to see so much space given to the Open Forum.

But where is the news about the things that really matter in this distraught world today? The *Churchman,* an Episcopalian paper, gave a full page and a half column to Marjorie Swann, a Unitarian of whom all Unitarians should be immensely proud. She was willing to sacrifice what was dearest to her in life — she went to prison, leaving her four dear children and husband for six months — as the price she paid for protesting at the Meade Missile Base at Omaha, Nebraska. . . .

It seems that to the Unitarian leadership alone religious freedom means nothing today as long as they can build more buildings and raise more funds. How often do we hear of the wonderful work Steve Fritchman is doing in California? A dead silence is all we hear about the Unitarians we have every reason to be most proud of.



Oh yes, there is a survey for a program on international peace — now that it is once again safe and respectable!

I'd like to hear more about Americans — and especially Unitarians — who love America and humanity enough to be willing to actually do something about it, not just passing mild resolutions. — IRMA C. OTTO, *Woodstock, Conn.*

To the Register: If verbiage, resolve, pronouncement, and convening were the tools for progress, the forces of biological evolution would have reduced hands and arms to half their present length and increased the tongue a corresponding amount. A journal of free opinion ought to be able to report, most of the time, on something other than denominational politicking, theological-philosophical disputations, platitudinous promotional pronouncements, and a profit and loss statement.

It would be nice to hear what some individual or church is "doing" with the very real human problems with which we all live. It is little wonder that the critics of organized institutionalized religion have consistently maintained that "when you build a church you are always in danger of losing your religion." — ROGER E. GREELEY, *Kalamazoo, Mich.*

To the Register: . . . I regret that it was found desirable to drop the column in the *Register* titled "A Unitarian in Washington." . . . this column provided information and a viewpoint that is not available to the religious liberal in any other place.

I would expect that there would be a divergence of opinion in regard to the value of this kind of material; but I have noted that the editor is not loathe to publish articles that are predictably controversial in other areas. I would therefore urge you to restore this column as a service to all your readers, whether they appreciate your judgment or not. — CHARLES E. HUTCHINSON, *Silver Spring, Md.*

To the Register: Mid-Summer 1960 *Register* vast improvement over recent issues — somewhat less headquarters-authoritarian than for the last few years. Almost enough better to make me renew next February. Even some "Open Forum" letters do not equate liberalism with irrationality.

Who was too busy to work on this issue? — H. W. KAUFMANN, *Mont Clare, Pa.*

Books and Ideas

XYZABCDEFGHIJKLMNOPQRSTUVW

HISTORY HITS HIGH SPOTS

TWENTY CENTURIES OF CHRISTIANITY. By Paul Hutchinson and Winfred E. Garrison. New York: Harcourt, Brace & Co. $6.

Eminently readable, this book is a concise history "confined to the high spots and the most memorable personalities and events in the long record" extending from John the Baptist to the present time. Hutchinson having died before he could finish his labors, Garrison, his colleague for thirty years on the editorial staff of the *Christian Century* and presently chairman of the department of philosophy and religion at the University of Houston, Texas, was asked to complete the book by writing chapters eight to eighteen, which cover the fourth to twentieth centuries. The closing sentences of the book, however, are a statement of Hutchinson's Christian faith.

Both authors believe that Christianity's influence has been predominantly beneficial, that the main Christian affirmations concerning God and man are correct, that its founder is somehow divine, and that its teachings have a moral finality.

In less than three hundred pages, the simplicity of the presentation bears witness to the author's profound understanding of the details involved. There are some stereotyped interpretations, but, generally, consummate mastery of narration and explanation are in evidence as Hutchinson and Garrison show how Christianity filled the moral vacuum created by the decline of Rome; how Constantine imperialized Christianity, which was grafted onto a paganism still surprisingly prevalent today; how the ecclesiastical strength of Rome grew to be much greater than the scandalously corrupt and comparatively ineffectual ecclesiasticism of Byzantium; how the alliance of church and state early became rooted in Western culture and was later inherited by the Protestant state churches; how this tradition of religious homogeneity, deemed essential to the continuance of the social order, was succeeded by the revolutionary development of the doctrine of the separation of church and state in America, which entailed the emergence of the unique characteristic of American Protestantism, the denominational system.

We may quarrel with the authors' sublime conviction that Christianity can save the world largely because it has become a world religion in the twentieth century through persuasion rather than forcible conversion, with consequent lessening of its parochial spirit.

The bibliography provided is extensive and good, but might have been more helpful if annotated. Although this concise retelling of Christian history is written from a Protestant point of view and with an ecumenical orientation which at times makes things a little too neat, the authors none the less have succeeded most admirably.

KHOREN ARISIAN, JR.
The First Unitarian Society, Iowa City, Iowa

ENGLISH UNITARIANS PRESENT SYMPOSIUM ON LIBERAL RELIGION

ESSAYS IN UNITARIAN THEOLOGY: A Symposium. Edited by Kenneth Twinn. London: Lindsey Press.

This is a semi-official document, representing the opinions of leading Unitarians in England on "a limited number of themes which demand immediate consideration" — such themes as "Belief in God," "The Loneliness of Man," "Scientific and Religious Language," and "What is Christianity?" It is the publication of a commission appointed by the British General Assembly to explore the theological field, and it places our British brethren a step ahead of us, as it initiates in a modest way what we may hope to do with our own new Commission (one of six) on Theology and the Frontiers of Learning.

If the book is not equally scholarly or profound throughout, every essay is thoughtful and stimulating. If the language on the whole is slightly more traditional than American Unitarians and Universalists are accustomed to using, the candor and the content are none the less commendable and challenging. More conservative and more pioneering authors alike write with a realism that should be provocative both to the right and to the left, and which is designed to counteract contemporary irrationalism as well as time-honored orthodoxy.

This book is an excellent defense and application of the method of liberalism in religion, and I have found in it inspiration, as well as an invitation, to search for the truth that will fit our age and make us free.

DANA MCLEAN GREELEY

RADIO EDITORIALS DENIED PUBLICATION

SPECIAL ASSIGNMENT: Controversial Commentaries. By Joseph della Malva. Minneapolis: Privately printed. $2.

"Published by the author because a Minnesota publisher who was enthused about publishing this book suddenly abandoned his plans after learning that certain promotion outlets considered it too controversial."

Here are bold editorials which were broadcast over Minneapolis radio station WPBC under the title which the book bears. Since each was designed to take two minutes of air time, no opportunity was given for extended development, but most liberals probably would be quick to agree with the author's point of view.

The editorials, sharp, concise, and certainly controversial, brought both attack and praise to the station, which firmly refused to squelch the commentator and risked much to maintain freedom of the air. Subjects cover loyalty oaths, church-state relations, censorship, race prejudice, overpopulation, Soviet relations, etc.

STAFF REVIEW

SOCIETY INCREASES IN CREATIVE SCHOLARSHIP

THE PROCEEDINGS OF THE UNITARIAN HISTORICAL SOCIETY: Theodore Parker Centennial Issue. 1960.

The Theodore Parker centennial issue of the Unitarian Historical Society is a credit to the editor and to the chairman of the Theodore Parker centennial committee. Those who attended the moving Theodore Parker memorial presentation in Faneuil Hall during May meetings and who have not read Henry Steele Commager's *Yankee Crusader* for some time will welcome more than eighty pages of fine articles on Parker.

Herbert E. Hudson, of the Starr King School for the Ministry, presents a critical evaluation of the twenty significant books and articles on Parker issued since the publication of the Commager book in 1936. Those addressed to special areas of his life, thought, and ministry are considered together, compared carefully, and subjected to the informed judgment of Mr. Hudson. A summary points to the areas that have been covered well and to the empty spaces where further studies are called for. The author's scholarly treatment of so much material is as readable as any general reader could wish. A valuable service is a bibliography of the books, articles, and dissertations on Parker since 1937, as well as a listing of the presently known locations of Parker's journals.

Two papers prepared for the Greenfield Group, a study group of Unitarian ministers, are included. John Wallace Laws, chairman of the centennial committee and until recently minister of Parker's West Roxbury, Massachusetts, church, deals with Parker's theological convictions about man, revelation, God, Jesus, and the church. One could not find as brief and good a summary. In the second paper, Carl R. Scovel writes of Parker as a man and minister. He has good contributions in the touchy area of the connection between Parker's personality and the rejection of him by his contemporaries. Both articles are annotated carefully.

Truman Nelson, whose *The Sin of the Prophet* is considered by Herbert Hudson as a major contribution too unrecognized by Unitarians, contributes an article in which Parker is pictured as the one minister who took Emerson's Divinity School Address seriously enough to put it into practice. The literary vitality and imagination of the novelist brings the subject to life.

After a short article on Parker's influence in European thought, the issue includes Judge Lawrence G. Brooks' address, "Frederick May Eliot as I Knew Him," delivered to the historical society's annual meeting in 1959 and combining the warmth of personal affection with an objective consideration of President Eliot's strengths and limitations.

Concluding with the usual book reviews, the issue has a final page welcoming readers to membership. Members who have been aware of the resurgence of creative historical scholarship fostered by the present officers of the historical society will hope that such issues as this will come into the hands of more and more Unitarians.

J. DONALD JOHNSTON
Unitarian Church of Montgomery County, Md.

CATHOLIC EDUCATION HIT BY EX-PRIEST McLOUGHLIN

AMERICAN CULTURE AND CATHOLIC SCHOOLS. By Emmett McLoughlin. New York: Lyle Stuart. $4.95.

Here is a hard-hitting, documented statement of the character and purpose of Catholic education in the United States, written by the famous ex-priest whose story was told in *People's Padre*. McLoughlin shows that the character of Catholic education is absolutist and totalitarian. The purpose is perfect control and obedience, as opposed to American democratic ideals.

Of all thirteen chapters, perhaps the last two are the most terrifying: here the author shows Catholic "shock troops" in action, seriously influencing if not actually controlling the Civil Service, the State Department, immigration laws, the consular service, state and city governments in crucial areas, and labor; censoring books, journals, movies, theater, and radio; and making an increasingly powerful effort to control public education.

The question inevitably arises: why did Beacon Press not publish this book, since *People's Padre* has been such a success? The answer is that, by amicable agreement with Emmett McLoughlin, another publisher was allowed to take it because so much of the same ground was covered in the previous book. The new volume brings new documentation and new instances; the principles are still those of *People's Padre*. Both are powerful books. Much credit must be given to Eileen Brand, who did outstanding editing for Lyle Stuart on *American Culture and Catholic Schools*.

EDWARD DARLING
Director, Beacon Press

CATHOLIC SCHOLARS DEPICT THEIR CHURCH

THE IDEA OF CATHOLICISM: An Introduction to the Thought and Worship of the Church. Edited by Walter J. Burghardt, S.J., and William F. Lynch, S.J. New York: Meridian Books, Inc. $6.

Roman Catholic scholars write on beliefs and practices of the church in an excellent introduction to the faith as it appears to its adherents. The church is, the editors are proud to say, "a scandal to the rational mind." A section of traditional confessions and creeds adds to the value of the book; the lack of an index detracts from its value.

JOHN M. MORRIS
All Souls' Unitarian Church, Colorado Springs, Colo.

FURNITURE FOR NEW CONCORD CHURCH MADE BY UNITARIAN-ASSISTED SPANISH REFUGEE

A series of events beginning in the Spanish Civil War and ending in northern New England has resulted in handcrafted furniture for the new Unitarian church in Concord, New Hampshire.

The link between war-torn Spain and the church is Alejandro de la Cruz, a former refugee brought to the United States by the Unitarian Service Committee and now residing in Canterbury, near Concord.

Skills he learned as an apprentice cabinetmaker in Madrid were used to create unique furnishings recently installed in the auditorium of the Concord church.

Mr. De la Cruz was apprenticed to Madrid's foremost cabinetmaker as a boy. He was caught in the holocaust of the Madrid bombardment when he was fifteen and was severely disfigured by shrapnel.

He left Madrid and made his way to Portugal where he was cared for by a Quaker relief agency. The Quakers took him to Mexico in 1942 for resettlement.

The Unitarian Service Committee was informed of Mr. De la Cruz's case and offered to assist him in obtaining surgery to correct the scars he received during the Madrid bombing. The committee sent him to Caracas, Venezuela, and New York City for more than twenty plastic surgery operations.

While he was in New York, Mr. De la Cruz was advised by doctors to spend time between treatments in the country. A Canterbury family offered to let him stay there and so he went to New Hampshire in 1949. Senator Styles Bridges of New Hampshire sponsored a special bill in the United States Congress to permit Mr. De la Cruz to remain as a permanent resident of the United States. When Congress acted favorably, Mr. De la Cruz went into business for himself in 1953.

His reputation as a cabinetmaker grew rapidly. His work was marketed by the League of New Hampshire Arts and Crafts, an organization which maintains standards and distributes the work of New Hampshire artisans.

When the Concord church moved from its old location it saved the sanctuary furnishings for use in its new building. While construction of the new building was in progress, the furniture was stored in the barn of a church member. The furniture was lost, however, when fire swept the barn last year.

Hugh Stubbins and Associates, Inc., architects for the new building, designed new furniture for the sanctuary and the church began to look for a company to build it.

Church members attempted to use the work of New Hampshire craftsmen as much as possible in construction of the new building. They therefore asked Mr. De la Cruz to build the furniture rather than several mass-production firms which bid for the contract.

Mr. De la Cruz began work in April and worked steadily through the summer to finish the job in August.

He made three tall chancel chairs of solid cherry, an altar table also of cherry, twenty pews of cherry and oak, and a pulpit of cherry and poplar.

The design of the furniture reflects the octagonal shape of the sanctuary. The chairs and table recall the lines of colonial Windsor furniture. but are definitely modern in style.

"It's the biggest job I ever attempted," Mr. De la Cruz stated.

Mr. De la Cruz is a meticulous craftsman. Miter joints on the arms of the pews were put together with dovetails as complicated as a Chinese puzzle. But once together, the mortise and tenon were concealed, and only a fine line could be seen.

"A man came to see me the other day," Mr. De la Cruz said while working on the furniture in his workshop. "He asked me why I made a miter dovetail where no one could see it."

"Does that matter?" Mr. De la Cruz asked. "It's a matter of pride. You want to do the very best."

All the structural details of the furniture were designed by Mr. De la Cruz. He had only the rough sketches of the architect to work from.

But more than money or pride of work were involved in making the furniture. Mr. De la Cruz considered it an opportunity to establish himself in a field outside the cabinetmaking he was already well known for.

One other element was involved in Mr. De la Cruz's work on the furniture. He mentioned it as he displayed the gleaming altar table, ready for installation in the new Unitarian church.

"The church is a nice group," he stated. "They were wonderful to me in New York. I wanted to return the favor."

ROBERT B. JOHNSON

Alejandro de la Cruz Applies Finish to a Chancel Chair

UN Seminar Features Speakers on Africa

Discussions of the problems of Africa by diplomatic experts will be featured at the fourth annual United Nations Seminar, October 10-12, in New York, New York.

The program of the seminar also includes a full list of United Nations representatives and experts who will discuss how the UN functions and international issues facing it.

The UN Seminar is sponsored by the Council of Liberal Churches (Universalist-Unitarian), Inc., and ten co-operating Unitarian and Universalist organizations. It is under the general direction of Mrs. Elvira Fradkin, non-governmental representative for the CLC to the UN.

The schedule for the first day of the program includes a tour of the UN for persons attending the seminar for the first time. For others there will be a discussion of issues facing the fifteenth General Assembly by Mrs. Fradkin. Romandru Basu, UN administrative officer in the technical assistance program will address the delegates on "Channeling More Aid Through United Nations Agencies."

Gerald Widdrington of the UN Secretariat and Dr. Carmel Marr of the United States delegation to the UN will address the seminar on aspects of UN organization and finance following luncheon.

Delegates will be received at the headquarters of the Pakistan delegation to the UN before dinner. Following dinner E. Raymond Wilson, executive director of the Friends Committee on National Legislation, and Frank Begley, chief of the Security Section of the UN, will speak on "When Disarmament?"

High points of the program for the second day include three discussions of aspects of African politics by UN and African leaders. Speakers include Dr. Ralph Bunche, UN under-secretary; Ambassador Alex Quaison-Sackey, permanent representative of Ghana to the UN; and Dr. Heinrich Wieschoff, director of the UN Department of Political Affairs.

Also included in the second day's program will be a film on the United Nations in Africa and attendance at a session of the UN General Assembly.

Roger Baldwin, director of the International League for the Rights of Man, will begin the third day's program with a talk on the "Story of the Fight for Human Rights Around the World."

The seminar will conclude in the afternoon with a panel discussion on arms control, moderated by Raymond Dennett, research director for the AUA Committee on World Responsibility. The panel will be composed of three delegates from non-American states.

LEADERSHIP CONFERENCE PROVIDES LEARNING, FELLOWSHIP, RELAXATION

An absorbing program, as well as a luxury locale, awaits registrants for the National Leadership conference October 29 through November 6 at Miami, Florida. Program details were announced by the conference planning committee.

Features of the program include a social hour and dinner opening the conference October 29, with a special program planned by Miami religious liberals to include a nationally known speaker; a buffet supper and theme talk October 30; and an address at the closing dinner November 4 by Dr. Dana McLean Greeley, president of the American Unitarian Association.

The November 5-6 weekend has been left free so that registrants may enjoy the many attractions of the famed resort area. Provision will be made for group activities as desired by delegates.

The Barcelona Hotel will be conference headquarters. A special rate of $9 a day will include breakfast, dinner, and gratuities. The conference registration fee is $10.

Special events Sunday, October 30, will include services at Miami churches, visits by registrants to families of Miami area religious liberals, and an evening worship service to be arranged by the Rev. Howard G. Matson, associate extension director for the AUA.

Morning sessions will be directed daily by Dr. Fred E. Fiedler, director of the Group Effectiveness Research Laboratory of the University of Illinois. Concerns at the sessions will include criteria used in selecting a minister, the preparation of a liberal service around an orthodox holiday, the position of a liberal church on segregation, how to prepare a church school guide, and developing a versatile church activity center.

Hotel Barcelona

Afternoon sessions will be devoted to workshops for women, laymen, youth advisers, and persons interested in religious education.

The women's sessions will consider such subjects as developing the resources of Alliance members, concrete aids to branches, and "the new Alliance look." They will be conducted by Mrs. Nelson A. Burgess, executive director, and Mrs. Randall L. Thompson, president of the Alliance of Unitarian Women, and Mrs. Dale V. Flippo, Charlotte, North Carolina, chairman for the sessions.

Laymen's sessions on advertising Unitarianism and memorial societies will be conducted by H. Talbot Pearson, executive director; Earle T. Spear, Canton, Massachusetts, treasurer; and Roger T. Guthrie, Asheville, North Carolina, a regional vice-president of the Unitarian Laymen's League.

Religious education sessions will be conducted by Dr. Ernest W. Kuebler, administrator of the Council of Liberal Churches (Universalist-Unitarian). Royal H. Cloyd, CLC adult programs director and director of the AUA Communications Center, will conduct sessions on programming for adults. G. Robert Hohler, associate director of the Communications Center, will conduct a session on public relations in the local church.

Training sessions for adult advisers of high school and college groups will be conducted by the Rev. C. Leon Hopper, Jr., executive director, and the Rev. Orloff W. Miller, associate director of Liberal Religious Youth (Unitarian-Universalist).

Dr. Stiernotte Appointed Professor at St. Lawrence

Dr. Alfred O. N. F. Stiernotte has been appointed Dockstader professor of theology at the Theological School of St. Lawrence University, Canton, New York. Dr. Stiernotte left his position as assistant professor of philosophy at Quinnapac College, Hamden, Connecticut, to begin his new duties in September.

Dr. Stiernotte replaces Dr. Robert B. Tapp, who resigned from the Theological School to accept a newly-created professorship of religion at Scripps College, Claremont, California.

SERVICE AT GRAVE HONORS PARKER: Dr. Ernest W. Kuebler, president of the International Association for Liberal Christianity and Religious Freedom, reads a commemorative service August 1 at the grave of Theodore Parker in Florence, Italy, as the Rev. H. Stewart Carter (left) and the Rev. Edward A. Cahill join in honoring the great American Unitarian minister and reformer.

Memorial Service Held In Florence for Parker

The memory of Theodore Parker, noted Unitarian minister and reformer, was honored by three representatives of the world's religious liberals in a special service August 1 at his grave in Florence, Italy.

Dr. Ernest W. Kuebler, president of the International Association for Liberal Christianity and Religious Freedom (IARF); the Rev. H. Stewart Carter, representing the secretariat of the IARF and the British General Assembly of Unitarian and Free Christian Churches; and the Rev. Edward A. Cahill, director of the Department of World Churches of the American Unitarian Association, participated. They went to Florence especially for the service from Paris, where they attended the annual meetings of the IARF Executive Committee.

Dr. Kuebler read the service, consisting of a part of the 1910 service at the Old Music Hall in Boston commemorating the 50th anniversary of Parker's death and the "beatitudes." Parker left instructions that only the "beatitudes" be read at his funeral.

The American consul in Florence helped to make arrangements for the service. Cemetery employees witnessed it.

Parker's grave is in the Old English Cemetery, where a number of English poets are buried. His name is listed on the gate among notables buried there.

Mr. Cahill reported that Dr. Theodore de Luca, Unitarian minister of Somerville, Massachusetts, placed flowers on the grave last May 10, the 100th anniversary of Parker's death.

UNITARIANS AT WORK

• Mrs. Dudley F. Giberson, a member of the First Unitarian Church of Alton, Illinois, was presented the annual Women's Distinguished Service Award by the Alton Junior Chamber of Commerce.

• Dr. Catherine Haney, a member of the First Unitarian Society of San Francisco, California, was sent by the Kaiser Foundation Hospital on a three week professional women's tour of the Soviet Union.

• Dr. Robert L'H. Miller, curriculum editor for the Council of Liberal Churches (Universalist - Unitarian), Inc., has been elected to the Danvers, Massachusetts, School Committee.

• The Maryland Branch of the American Civil Liberties Union presented its 1960 award for distinguished service to the cause of civil liberties to Dr. W. Waldemar W. Argow, minister of the First Unitarian Church of Balitmore.

• Maynard Hutchinson, lifelong member of the First Unitarian Society in Newton, Massachusetts, was presented the eleventh annual gold medal award of the Kiwanis Club of Boston "for distinguished service to children in distress."

• Dr. Edwin C. Broome, a Unitarian minister formerly serving as executive director of the International Rescue Committee, has been named resident director of Long Island University's Mitchel College, Hempstead, New York.

Program Announced For Davos Congress

A preliminary program for the 1961 congress of the International Association for Liberal Christianity and Religious Freedom (IARF) was announced by members of the organization's executive committee following a meeting in Paris, France, during the summer.

The congress will be held in Davos, Switzerland, August 8-13. The theme will be "The Unity of Mankind in a Divided World." Speakers will be drawn from Asia and Africa as well as Europe and North America.

The Rev. Edward A. Cahill, director of the Department of World Churches of the American Unitarian Association, and Dr. Ernest W. Kuebler, president of the IARF, visited Davos during the summer to inspect arrangements for the meetings. Mr. Cahill reported that "Swiss liberals in the area, as well as the Chamber of Commerce and appropriate civic bodies, are prepared to welcome us with open arms for the congress."

Three major addresses on the theme will be delivered: "Our Approach to the World Community," "How Do Asia and Africa See the West," and "How the West Sees Asia and Africa." The keynote address will be on "Issues of Living in a Divided World."

Panel discussions will be led by members of the IARF executive committee and secretariat. They are:

"Food and Population," A. F. Leemans, Holland.

"Rising Tides of New Nationalism," the Rev. Stewart Carter, England.

"Race and Color," Mr. Cahill.

"What is happening to the Family," Dr. Kuebler.

"Religious Values and Technology," Dr. Here Faber, Holland.

Schweitzer College Names Theodore Ritter Director

Albert Schweitzer College, Churwalden, Switzerland, will have its first full-time director beginning September 1, 1961. He will be the Rev. Theodore Ritter, a liberal Protestant minister in Basel, Switzerland.

The Rev. Edward A. Cahill, Atlanta, Georgia, a member of the college's Executive Committee, reported that the decision was made at a meeting July 25 of the committee and the General Assembly of the college.

Professor Hans Casparis, who has been serving as a part-time, volunteer director, will remain as president of the college.

The appointment of a full-time director has been made possible by the financial support of American Unitarians, Mr. Cahill said.

Arms Control Study Kit Is Available to Churches

A study kit on "Arms Control" has been made available to churches and fellowships by the American Unitarian Association's Committee on World Responsibility. It is being distributed through the Council of Liberal Churches (Universalist-Unitarian), Inc.

Development of the kit was approved by the AUA Board of Directors after the committee, authorized in May, 1959, submitted its report last May. The report was accepted by the board and various refinements were requested for consideration at the October meeting.

Professor Arthur N. Holcombe has been named chairman of the committee which is to supervise the program until the October board meeting, succeeding Dr. Lincoln P. Bloomfield. Other members are Dr. James Luther Adams, Professor Daniel S. Cheever, Mrs. Emily Taft Douglas, the Rev. Donald S. Harrington, Dr. Homer A. Jack, and Dr. Floyd H. Ross.

The arms control study kit outlines a discussion program of six to eight sessions. It follows the recommendation of the committee that one phase of an educational program consist of denomination-wide study of two or three topics annually. Topics would be chosen from among resolutions proposed for action at annual meetings.

A second phase called for two to four short conferences annually in Washington, D.C., on "Foreign Policy Formulation and Implementation," to be open primarily to ministers and fellowship leaders.

The action program would be geared to encourage Unitarian groups to take leadership in their own communities as "opinion influentals" and would emphasize the study topic on which legislative action is anticipated. The program director would provide study kits, periodic information sheets, and suggestions for local activity. He also would gather reports from local groups for annual reports on results of the action program.

The committee report also suggested that the AUA appoint an advisory committee to guide and assist the program director in formulation and execution of the program. It recommended, too, that an informal liaison committee with staff members of other Unitarian organizations be established to permit joint planning.

"We recommend," the report stated, "that every effort be made by the liaison committee . . . . to persuade the associated Unitarian organizations to incorporate within their own programs, insofar as they deal with problems of world order, the program emphases chosen each year for education and action by the centrally responsible body."

COMMITTEE 2 MEETS: Members of the consolidation committee on organization meet in the Eliot memorial room of Unitarian headquarters, Boston. They are (clockwise): Lloyd Manis, Akron, Ohio; David Stanley, Vienna, Virginia; the Rev. Mason McGinness, administrative assistant to the president of the American Unitarian Association; Mrs. Edward Hopkins, secretary to the Co-ordinating Committee on Consolidation; the Rev. Raymond Hopkins, chairman of the Co-ordinating Committee on Consolidation; Dr. Robert Killam, Shaker Heights, Ohio, chairman of Committee 2; Professor Marshall Dimock, Brooklyn, New York; the Rev. Brainard Gibbons, Hingham, Massachusetts; and William Donovan, South Weymouth, Massachusetts, secretary to Committee 2.

FIVE CONSOLIDATION COMMITTEES STUDY ORGANIZATION AND PROCEDURES FOR UNION

Five interim study committees were seeking information and suggestions from groups and individuals as they plunged into their task of preparing for consolidation next May of the American Unitarian Association and The Universalist Church of America.

Each of the five committees had held several meetings prior to October 1, and a stepped-up schedule was expected during the fall and winter.

Committee 1, on nominations, listed positions to be filled at the General Assembly of the new Unitarian Universalist Association next May and called for suggestion of names not later than October 15.

Committee 2, on mode of organization, consulted members of the administrative staffs of both denominations at meetings held in the summer and early fall. It was scheduled to meet again October 29-30.

Committee 3 had issued no report, but had met on several occasions and was said to be progressing. It deals with fund-raising.

Committee 4, on regions, planned a series of meetings throughout the nation to consult with area individuals and groups. One such meeting was scheduled September 14-15 in Chicago.

Committee 5, on the ministry, also was reported active.

Meantime, two joint conferences for staffs of the two denominations were programmed for late summer and fall. The first was held September 13 at Eliot House, Boston. The second, a three-day "retreat," was scheduled November 17 through 19.

Late in June, the Coordinating Committee on Consolidation, which eventually will correlate the work of the five interim committees, reported its progress since its establishment in January. It revealed:

Dates for the General Assembly have been set. It and meetings of other Unitarian and Universalist organizations will be held Wednesday, May 10, through Monday, May 15, in Boston.

The place of the 1962 General Assembly has been selected: Washington, D.C.

AUA and UCA administrations have been encouraged "to perform their functions in the most consolidated fashion permissible pending the ultimate organization plan. . ."

Regional conferences, state conventions and other agencies which will be involved in the consolidation studies have been urged to maintain organizational patterns until studies have been completed.

Unitarians Must Help In Search for Ministers

Unitarians must increase their efforts to recruit ministers if they are to meet the needs of the expanding denomination.

This was the main point of a report on the current need for ministers issued in August by the Rev. John W. Brigham, associate director of the Department of the Ministry of the American Unitarian Association.

"On August 1, thirty-three Unitarian churches capable of settling a resident minister were actively seeking men to meet their need. At the same time, five ministers without a church were actively seeking a settlement," the report stated.

"This represents the present 'shortage' on inbalance that may be expected on any given date with respect to churches seeking a minister and ministers seeking a settlement," the report continued.

The report compared growth figures of the denomination with additions to the ministry and losses from death or withdrawal and concluded that the inbalance may be as high as forty by May, 1962, and forty-five by May, 1963.

The report continued with an examination of the two major sources of ministers: theological schools and transfers from other denominations.

It stated that sixty-three students were enrolled in theological schools during 1959-60. Eight of these graduated in the spring, and five are now in ministerial fellowship.

"As of August 1, thirty-two students had been accepted for fall enrollment. . . . More than half of this number are being assisted and encouraged by scholarship or fellowship awards made available through the Unitarian Development Fund and the Stevens Fellowships Committee.

"Allowing for a normal drop-out or change of intent, we now anticipate a considerably increased number of ministers from the theological schools entering our fellowship by the spring of 1963."

One hundred twenty-six inquiries from ministers of other denominations regarding transfer to Unitarian fellowship were received by the Department of the Ministry between July, 1959, and June, 1960.

Eight of these completed the procedure and were granted preliminary fellowship. Fifteen more are now being considered. The report stated that ministers from other denominations often must take additional theological training to meet the high standards of the Unitarian ministry.

Mr. Brigham concluded his report by emphasizing the importance of the first of the two major sources of ministers, the theological schools.

OF THE MINISTERS

Malcolm R. Sutherland named president of Meadville Theological School, *Chicago, Ill.*

Roy Hatt named associate director and educational field consultant, Council of Liberal Churches (Universalist-Unitarian), Inc.

Ferdinand Loungway (Congregationalist) called to *Sterling, Mass.*

Charles T. Harrell called as student minister to *Brewster, Mass.*

Kenneth R. Mochel called as assistant minister to *Rochester, N.Y.*

H. Paul Osborne called to *Charleston, S.C.*

R. Nelson Cheney (Congregationalist) called to *West Bridgewater, Mass.*

John Baker called to *Pasadena, Calif.*

Robert Reed called to *Bloomington, Ill.*

Straughan L. Gettier called to *Freeport, N.Y.*

Webster L. Kitchell called to *Kirkwood, Mo.*

David B. Parke named professor of church history at the Theological School of St. Lawrence University, *Canton, N.Y.*

Howard Box called to *Brooklyn, N.Y.*, Society for Ethical Culture

Ernest G. Werner called as student minister to *Ashby, Mass.*

Lawrence M. Jaffa called to *Groton, Mass.*

Keith Munson (Universalist) called to *Lawrence, Mass.*

Lewis A. Hillyard called to *Erie, Pa.*

Horace E. Colpitts called to *New Brunswick, N.J.*

Robert T. Weston called to *Omaha, Neb.*

H. Blair Whitney called to Universalist church in *Livermore Falls, Me.*

Robert J. Bills (Congregationalist) called to *Sandwich, Mass.*

George P. Crist called to *Quincy, Ill.*

Jack A. Kent appointed assistant executive secretary, Middle Atlantic States Council, *New York, N.Y.*

David R. Kibby called to *Springfield, Pa.*

Robert C. Kimball appointed assistant professor of theology, Starr King School for the Ministry, *Berkeley, Calif.*

Paul E. Lauffer called to *Northfield and Bernardston, Mass.*

John W. Laws called to Universalist church, *Waterville, Me.*

Harold J. Quigley called to *Meadville, Pa.*

Edward H. Redman called to *Arlington, Va.*

Herbert F. Vetter, Jr., called to *Northboro, Mass.*

Harold Scott called to *Harvard, Mass.*

American Specialists Sent To German Seminars by USC

Eleven American specialists participated in two social work seminars in Germany under the auspices of the Unitarian Service Committee in August.

The Americans served as temporary staff of the USC while in Germany. They were accompanied by Miss Helen Fogg, USC director of Social Work and Education — Overseas.

Theme of the two seminars was "The Role of Social Work in a Changing World." Welfare workers from Austria, Belgium, Holland, Switzerland, and Germany attended the sessions, held in Roesrath and Bremen.

Two of the Americans served as keynote speakers at the seminars. Dr. Otto Klineberg, professor of psychology at Columbia University, addressed the Roesrath gathering, and Dr. Gisela Konopka, professor at the School of Social Work, University of Minnesota, addressed the Bremen meeting.

Dr. Levine Studies More USC Exchanges

Dr. Samuel Z. Levine, former president of the American Pediatric Society, traveled to South America in August to explore the possibility of conducting further co-operative medical projects there under the auspices of the Unitarian Service Committee.

Dr. Levine conferred with agencies in five South American countries which have extended invitations for the USC to send medical exchange teams again to that area.

The most recent exchanges were in 1958 and 1959 when Dr. Levine headed interdisciplinary child nutrition teams which were joint efforts of the USC and the *Instituto Inter-americano del Nino* of South America.

Alan G. Deale to Edit Magazine for Ministers

The Rev. Alan G. Deale, minister of the Church of the Christian Union, Rockford, Illinois, has been appointed first editor of a new magazine to be published jointly by the Unitarian and Universalist ministers' associations.

First issue of the magazine, titled *Journal of the Liberal Ministry,* will appear in the spring of 1961. It will be published three times per year.

The magazine is an innovation for the Unitarian Ministers' Association. The publication of the Universalist Ministers' Association, *Teamwork,* will be merged with the new journal.

Members of the two associations will receive the journal free of charge. It will be available to others at five dollars per year.

CLC Adds Staff In Two New Areas

Two new staff members have begun their work in the Council of Liberal Churches (Universalist-Unitarian), Inc.

They are Dr. Dorothy Tilden Spoerl of Langdon, New Hampshire, whose appointment was announced last spring, and the Rev. Roy James Hatt of Andover, New Hampshire, who began work July 1. Dr. Spoerl is director of the CLC's Editorial Department and Mr. Hatt is a field consultant in the Division of Education. The appointments were announced by Dr. Ernest W. Kuebler, CLC administrator.

Dr. Spoerl *Mr. Hatt*

Mr. Hatt has been a teacher, chaplain, and athletic coach at Proctor Academy in Andover since 1950 and minister of the Congregational Unitarian Society there. Previously he had been minister of the First Universalist Church of Rockport, Massachusetts, and the Universalist Church in Cortland, New York. He holds an M.A. degree from the University of New Hampshire and B.D. and B.A. degrees from St. Lawrence University, Canton, New York.

Dr. Kuebler reported that Mr. Hatt will assist in developing curriculum approaches in addition to his field work.

Charlotte Church Publishes Quarterly Literary Journal

Members of the Unitarian Church of Charlotte, North Carolina, have begun publication of a quarterly literary magazine titled *Response*.

First issue of the magazine appeared during the summer. It was published in a loose-leaf format with a ring binder into which subsequent issues may be inserted as they appear.

Purpose of the magazine as defined by its editor, Jan Orth, is "to serve as an area of articulation for its readers in matters scientific, philosophical, theological, poetic, and entertaining; and to consider social action and protest."

Subscriptions at three dollars per year are available from *Response*, 1626 East Boulevard, Charlotte, North Carolina.

UNITARIAN COMMITTEE BRINGS REFUGEE FAMILY TO MONTREAL

One sermon on the world refugee problem brought quick results in suburban Montreal.

Members of the Lakeshore Unitarian Church, Pointe Claire, Quebec, responded to a sermon by their minister, the Rev. Charles W. Eddis, by bringing a Yugoslavian refugee family from Italy to Montreal.

It was the first family to be sponsored by a church in Montreal during World Refugee Year.

Franjo Bebar, his wife Ivanka, and their two children, Antonia and Vinko, arrived in Montreal in June. They were met by members of the Lakeshore Unitarian Refugee Committee, and escorted to their new home, an apartment in Lachine which had been fully equipped with furniture, appliances, and food.

The refugee committee was formed in March after Mr. Eddis addressed the church on the plight of the world's twelve million refugees. It selected the Bebar family from lists circulated by the Canadian Committee for World Refugee Year, and arranged such matters as housing, furnishings, clothing, job interviews, legal and medical aid, insurance, transportation, interpreters, and English language training for the Bebars.

The Lakeshore Unitarian Refugee Committee decided to sponsor a family which would not otherwise be able to enter Canada because of a previous history of ill health.

Mr. Bebar, who had tuberculosis in 1948, was eligible to immigrate if he received sponsorship for a year from relatives or friends in Canada.

Mr. Bebar, a Roman Catholic, stated he could not find words to express his gratitude to the committee upon his arrival in Montreal.

"I have been brought up as a Roman Catholic and I do not know much about other religions. I know, however, if God has prompted these people to do such a thing, they must be very good people," he added.

HOME FOR REFUGEES: The Bebar family receives keys to its apartment from the Rev. Charles W. Eddis (right) and Joseph B. Reid, chairman of the Lakeshore Unitarian Refugee Committee.

Mr. Eddis stated that religion should not be considered by a church group sponsoring refugees. "We respect the Bebar's Roman Catholic religion as we would the religion of any family we sponsored," he said. "Human need is the important consideration, not religious affiliation. We hope other sponsoring churches will take a similar attitude, as this will create a mutual understanding, tolerance, and love among the people of all faiths. The Bebars' young children were a big factor in our decision to sponsor them."

Development Fund Enters Final Phase

Volunteers all over the country are clearing the decks preparatory to the final, all-out effort to bring the Unitarian Development Fund campaign to a victorious conclusion, it was announced by Percival F. Brundage, general campaign chairman.

"This is truly our decisive hour," Mr. Brundage said. "The next few months will determine whether Unitarians have the conviction and the will to implement the demands occasioned by our explosive growth over the past decade."

He said that the continuing effort will be a sweeping drive to complete all advance and special gift assignments outstanding, and to give every church and fellowship in the United States and Canada opportunity to participate in full in the program.

The Unitarian Development Fund seeks a total of $3,200,000, of which $2,400,000 is being sought in a continent-wide campaign for larger gifts, entirely apart from the efforts within the individual churches and fellowships. The remaining $800,000 is being sought through in-church campaigns.

"I am confident that the next few months will see the final and victorious fruition of all our efforts over the past year and a half," Mr. Brundage said. "The ground has been tilled, the seed planted — it remains only for us to make a determined closing effort to harvest the crop.

"It is clear to me," he continued, "that a world in revolution from Cuba to Japan must look to our liberal religion if answers are to be found for our most pressing problems. This is precisely the reason our Development Fund must succeed and indeed the purpose for which it was designed."

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ORANGES TURNED TO BRICKS BY ORLANDO CONGREGATION

In Florida Unitarian circles the Orlando congregation is known as "those liberals who make bricks out of orange juice!"

In five and a half years the congregation has developed a three-acre orange grove site until now there is a new twelve room church school plant, plus the newly completed Parish Hall, which consists of an auditorium, church office, minister's study, library, kitchen, storage room, nursery and workroom.

Thus far the church has completed three steps of a four-step building program, at a cost of $204,000 ($180,000 for buildings, $24,000 for land). Half of it is already paid for.

The fourth step, a permanent sanctuary, may have to come sooner than was expected, if the size of the congregation the first Sunday in the new building is any indication. With two hundred sixty persons in attendance and the overflow sitting in the library, it was not surprising to hear expressions of concern that the new building is already too small.

The Orlando church, which was founded in 1911 with twenty-four members, was a small, winter-visitor church with no church school. However, under the inspiring and vigorous leadership of the Rev. John Channing Fuller, who came to Orlando in 1953, the church has been revitalized.

The church school, which came into existence seven years ago, with an enrollment of seven, now has one hundred eighty children.

The Orlando church building is the second new building to be built by Florida Unitarianism during the last decade. The first was at Tallahassee and the third is being built at Daytona Beach.

The *Unitarian Yearbook* of 1948-49 lists three churches and one fellowship for Florida; ten years later, 1958-59, the yearbook lists eight churches and thirteen fellowships.

The growth which has taken place in Orlando is an indication of the present booming state of Unitarianism on the "frontier."

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Rationalist Group Conducts Appeal for Vashti McCollum

The American Rationalist Federation is conducting an appeal to raise $5,000 for payment of expenses incurred by Vashti McCollum during her fight to keep religion out of public schools.

Although Mrs. McCollum's case was completed in 1948 when the United States Supreme Court ruled that public school facilities may not be used for religious instruction, costs of the case brought long-range indebtedness to her.

"When one considers that, despite the favorable Supreme Court decision, American public education has been subjected during every subsequent year to flagrant religious invasion, one may well wonder how much more extensive this would have been in the absence of the McCollum contest," Dr. Oscar Riddle, president of the ARF, stated in announcing the appeal.

Many Unitarians, especially the Rev. Philip Schug, now regional director of the Southwestern Unitarian Conference, were active in Mrs. McCollum's case. The Beacon Press published her account of the case in *One Woman's Fight,* which it is re-issuing as a paperback.

Contributions should be addressed to The McCollum Appeal; R. A. Dannells, Treasurer; American Rationalist Federation; 4628 Main Street; Downers Grove; Illinois.

Unitarian Views Aired In Miami School Case

Unitarian views received nationwide publicity through reports of testimony given in a case challenging religious practices in Miami, Florida, public schools.

Testimony given by the Rev. Nathaniel Lauriat, summer minister of the Miami Unitarian church, was carried by the New York Times News Service and printed widely in newspapers throughout the country.

Mr. Lauriat was called as an expert witness by five parents who seek a ban on reading of the Bible, reciting the Lord's Prayer, and other religious observances in the public schools.

His headline-making testimony occurred when he was questioned by E. F. P. Brigham, Presbyterian attorney for Protestant intervenors defending religious practices in the schools.

"The exchange had echoes of the Scopes trial," the *New York Times* dispatch by John Wicklein stated.

Mr. Brigham quoted the Lord's Prayer and asked for Mr. Lauriat's opinions on it verse by verse.

"Our Father, which art in heaven," he began. "Would you object to that part, sir?"

Mr. Lauriat paused for a moment before replying. "Locating God in heaven is objectionable to many Unitarians," he stated.

"Where do you think God is?" Mr. Brigham asked.

"Everywhere," was the reply.

Further questioning revealed that some verses of the prayer were contrary to Mr. Lauriat's beliefs and others were not.

At length Mr. Brigham demanded:

"Do you believe in Jesus Christ?"

"Not as you do, I expect," Mr. Lauriat replied.

"Then, as you expect?"

"Yes, I do."

The parents seeking the ban include a Unitarian, three Jews, and an agnostic.

Results of the case may affect all public schools since both parties in the controversy have announced that they will appeal the decision to the United States Supreme Court.

"The case marks the first time in American jurisprudence that a whole constellation of religious practices in public schools has been attacked in a single suit," stated Leo Pfeffer, associate general counsel for the American Jewish Congress, an organization backing the challenge.

The parents wish to end eight practices they contend are common in the public schools. These include:

Reading of the Bible and the Lord's Prayer, distribution of Bibles and religious literature in schools, and use of school facilities for religious instruction after school hours.

Prayers and grace before meals.

Hymn singing.

Christmas, Easter, and Hanukkah programs.

Crosses and other religious symbols in schools.

Religious exercises at graduation ceremonies.

Questioning of children on religious affiliation.

A section of the teacher's employment application that asks, "Do you believe in God?"

Unitarians Participate In Race Relations Survey

Members of the Unitarian Fellowship of Bloomington, Indiana, are participating in a community survey of race relations. They have assisted in the development of a questionnaire and are interviewing the entire local Negro community.

The project is sponsored by the Bloomington Interrelations Group and is gathering information for the use of the mayor's Commission on Human Relations. The Bloomington Interrelations Group was organized in February by the president of the Indiana University Chapter of the National Association for the Advancement of Colored People, the minister of the Second Baptist Church, and the Unitarian minister, the Rev. Paul E. Killinger.

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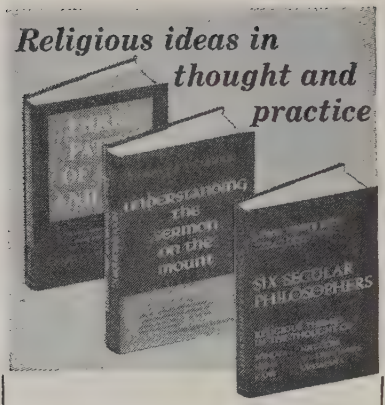

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ROY R. TORCASO WILL PRESS CASE FOR NOTARY PUBLIC'S COMMISSION

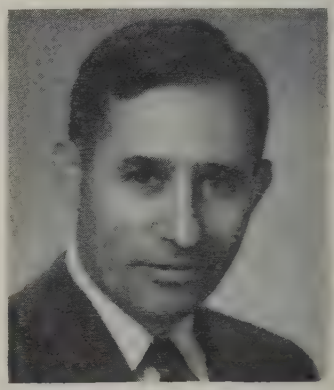
Court action will be pressed in an effort to compel the clerk's office in Montgomery County, Maryland, to issue a notary public's commission to Roy R. Torcaso, Wheaton, Maryland, despite an adverse decision in an initial appeal.

The office refused to issue the commission after Mr. Torcaso refused to subscribe to an oath declaring belief in the existence of God. The Circuit Court for Montgomery County refused Mr. Torcaso's petition for a writ of mandamus and the Maryland Court of Appeals upheld the refusal in an opinion filed June 30.

"We will go on," Mr. Torcaso told the *Register*. "This matter is too important to let it wither on the vine . . . and we feel confident of eventual victory."

The appeals court rejected Mr. Torcaso's contention that the declaration he refused to make violates the federal Constitution. "The Federal Constitution itself is not lacking in references to an oath, or affirmation, as a qualification for office," the opinion stated.

". . . It would appear to be somewhat paradoxical if a Notary Public, who is given the power to administer oaths and to certify thereto, . . . might qualify for the office even if he disavowed belief in God and the sanctity of the very oaths he administers."



Roy R. Torcaso

The opinion reviewed the history of guarantees of religious liberty in the Maryland Declaration of Rights. It stated:

"To members of the Convention, as to the voters who adopted our Constitution, belief in God was equated with a belief in moral accountability and the sanctity of an oath. We may assume that there may be permissible differences in the individual's conception of God. But it seems clear that under our Constitution disbelief in a Supreme Being, and the denial of any moral accountability for conduct, not only renders a person incompetent to hold public office, but to give testimony, or serve as a juror.

"The historical record makes it clear that religious toleration, in which this State has taken pride, was never thought to encompass the ungodly."

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John Haynes Holmes Given Anisfield-Wolf Book Award

The Anisfield-Wolf Award Prize Committee has presented one of its two annual literary prizes of one thousand dollars each to Dr. John Haynes Holmes for his autobiography, *I Speak for Myself*.

Ministers' Summer Travel Includes Four Continents

Postcards from areas as isolated as the upper Amazon River or as distant as central Africa were common at Unitarian headquarters in Boston as globe-trotting Unitarian ministers traveled during summer church recesses.

While most ministers chose to spend vacations by the sea or in the mountains, five men journeyed to countries on four foreign continents.

The Rev. Jack Mendelsohn, minister of the Arlington Street Church, Boston, traveled to the Republic of Congo and witnessed the first days of independence and revolution in that country.

He also visited Ghana, Nigeria, the Union of South Africa, Rhodesia, and Kenya. Mr. Mendelsohn interviewed Dr. Kwame Nkrumah, prime minister of Ghana, while he was in that country.

The Rev. John Nicholls Booth, minister of the Second Church in Boston, traveled for two months in isolated regions of Peru, Ecuador, and Brazil.

Dr. Booth made a motion picture study of the cultural habits of peoples of the Andes and Amazon. He was interested particularly in the Yahua and Shipibo Indians.

Dr. Camillo Ponce, president of Ecuador, received Dr. Booth and offered assistance in his photographic work. Dr. Booth concluded his trip by traveling 2,600 miles of the Amazon River system from Pucallpa, Peru, to its outlet at Belem, Brazil.

The Rev. Stephen H. Fritchman, minister of the First Unitarian Church of Los Angeles, California, attended the Sixth Japanese Conference Against Atomic and Hydrogen Bombs in Tokyo during August.

Mr. Fritchman participated in the sessions as an observer from the Los Angeles church and a delegate from the Unitarian Fellowship for Social Justice. He also addressed Unitarian groups in Honolulu, Hawaii, and Tokyo.

His schedule in Japan included a visit to Hiroshima to lay a wreath on the mass grave of the victims of the 1945 bombing of that city.

Dr. Preston Bradley, minister of the Peoples Church of Chicago, Illinois, made a five-week tour of Europe during July and August. His schedule included addresses in London, Copenhagen, Paris, Belfast, Dublin, and Bath, and a luncheon at the British House of Commons given in his honor by the former Home Secretary, Chuter Ede.

Dr. Ernest Kuebler, administrator of the Council of Liberal Churches and president of the International Association for Liberal Christianity and Religious Freedom (IARF), was also in Europe during July and August. Dr. Kuebler's trip included stops in Paris, Switzerland, Italy, and England.

WILLIAM SACHEUS MORGAN

Death claimed Dr. William Sacheus Morgan, educator, philosopher, preacher, and civic leader, last March 7, and in his passing Unitarianism lost an example of liberal religion at its best.

Born 97 years ago in Wales, the eldest of 10 children, Dr. Morgan came to this country and was trained for the Baptist ministry. He was educated in leading universities, receiving his Ph.D. in philosophy from Yale. He left the Baptist ministry early and accepted pastorates in the Unitarian church. In 1910, he became a professor in what is now the Starr King School for the Ministry, Berkeley, California, where he served until retirement in 1941. He was the second president of the school.

Dr. Morgan was a universal scholar, and while his greatest work was in philosophy and religion, he had a deep conviction that the religious person should be active in the community. In Berkeley, he became a pioneer in many areas, and was largely responsible for many civic reforms. He was active in education, city planning, a traffic commission, and helped to obtain municipal control of water. He stood out like an Old Testament prophet and spoke with a loud voice, penetrating insight, and without fear.

The book for which Dr. Morgan is best known is *The Philosophy of Religion*, published by the Philosophical Library in 1950. He also wrote a book on *Modern Cities* in 1910, and still earlier, a volume of sermons. The sermons could be given today from any liberal American pulpit and be recognized as great preaching.

His was a life of "blessedness." Dr. Morgan had a healthy body, unusually gifted intellect, and an unending affection for people. His wife, five children, and many grandchildren were as devoted to him as he was to them.

For fifty years, Dr. Morgan was an active member of the First Unitarian Church of Berkeley, holding almost every office it afforded. He rarely missed a Sunday from his pew near the pulpit.

His family and friends are planning a memorial to Dr. Morgan in the new First Unitarian Church of Berkeley, which has been under construction. J.R.C.

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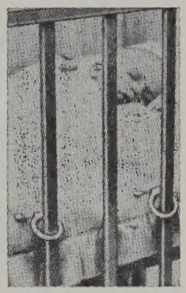

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Frankly Speaking

From Estes Park in the Rockies to the Isles of Shoals off Portsmouth, New Hampshire, was a flight from one magnificently inspiring site to another. It would be difficult to rate the two: a plateau or a valley, 7,800 feet above sea level, surrounded by peaks from 1,200 to 1,400 feet high, and a barren island, set in a silver sea, the sun beating on the rocks and the endless waves pounding on the shore. The mountain breeze and the ocean breeze are equally refreshing, and the winds of the spirit in each place bring the magic of their quickening insight and foresight.

For but three years, Unitarians and Universalists have gathered in that Colorado retreat. For more than a half century thirteen hundred or more have made the annual pilgrimage to Gosport Harbor. Both are now and both deserve to be continental conference grounds, drawing from more than twenty states per season. In such natural sanctuaries, our faith is deepened as well as enlightened, and a fellowship is developed that is hard to duplicate. We spend only a few days there, but we gain vision and courage to last many months.

Frankly speaking, more of our people need to go to such retreats, for the sake of our denominational advance and of their own spiritual health. All of the regions and many sub-regions and conferences and special groups have their summer assemblies, from Seabeck on the Pacific's Puget Sound to Rowe in the rolling Berkshires; but we ought to support these assemblies more adequately, and to have more permanent sites and better adapted facilities for them. Imagination and finance must be combined today to assure that our burgeoning movement will not have fewer or lesser inspirational havens tomorrow than, for example, the Y.M.C.A.

We are commencing a new church year. Imagination and finance need to combine to make our churches the instruments of wisdom, strength, and communion that they ought to be. They are like havens set apart, both to comfort and to discomfort us. They offer us the perspective and the world-view that pacify and challenge. They serve as islands for companionship and prayer, but no church, any more than any man, is an island, without a purpose or relationships.

Frederick T. McGill wrote at the Shoals in his earlier days: "Sail out from Gosport Harbor, and bring to life your dreams." I should like to urge every reader of the Register *to become, if he is not already, a regular church attendant or a constant participant in the life of his fellowship, and I should like to bid him to convert the inspiration of his hour apart into energy to make this world a better place. The fall and the winter and the spring will strengthen our movement and enhance our cause in proportion to the degree to which every one of our seven hundred societies spiritually speaking is like Estes Park or Star Island.*

Our denomination must be like that also. And the new Unitarian Universalist Association must be the same. Our whole life together is for our own transfiguration, and yet it is also for the conversion of the world to righteousness. We sing hymns of praise in the sanctuary, and we must perform deeds of love at home and in society. That is why we have our Service Committee. It is why we are establishing a Program for World Order and International Peace. It is much of the ultimate reason for our currently instituted "The Free Church in a Changing World" study commissions on The Church and Its Leadership, Faith and Its Formulation, Education, Religion and the Arts, Ethics and Social Action, World Religion and Outreach. We become enlivened ourselves in order that we may reform and improve our civilization.

Three years ago the Universalists adopted at their General Assembly an excellent Declaration of Social Principles. Its spirit and its affirmations should be embodied in our new association.

Our worship is invalid unless it gives rise to nobler and more sacrificial living. That is a lesson that what we have called humanism has endeavored to teach irresponsible theism. But our civic reform and our social service become thin and ineffectual without the context of a cosmic theology or the impetus of mystical experience or moral conviction. That is a lesson that what we have called theism is in a position to impart to a limited humanism.

I hope that our religion, with the formation of a new association and the beginning of a new era, will achieve new heights and depths, and that it will be at once mystical and ethical, or simultaneously poetic and practical. Thus will it fulfill the promise of a great heritage.

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